The Relief Society Magazine

May, 1930

Vol. XVII
No. 5

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Here are his experiences for three months of gas firing this year, which included no winter weather except in January.

Month	Gas Co.'s Estimate	*Experience* Gross	Net**
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February	36.00	58.71	53.64
March	32.00	53.90	49.00

**If paid in 10 days.

*Gas used only last 10 days of month; 65,000 cubic feet consumed, which, at regular rate would have been $32.50 for 10 days' heat. Gas company estimated consumption for month at 202,000 cu. ft. and made adjustment on that basis, of—gross, $27.10; net, $24.64.

To make the change Mr. Romney paid $415.98 for conversion. For a little more he could have installed a stoker which would have afforded automatic heat and enabled him to use a preparation of coal which would have cost little more than half of what he was paying for the coal used in hand firing.

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628	Merc. Lisle Light Wt.	2.00	
284	Ladies' Crepe Rayon	2.00	
294	Ladies, New Style, Rayon	2.00	
302	Ladies' New Style, Rayon	2.50	
307	Men's New Style, Rayon	2.75	
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The Relief Society Magazine

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President Clarissa Smith Williams

THE
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Tributes to Clarissa Smith Williams

By Louise Y. Robison

CLARISSA Smith Williams—can I say more than that she was my ideal—friend, wife, mother, and Latter-day Saint. Her poise, which brought peace and calm; her devotion to husband and children, that unusual devotion which not only served but stimulated in others the desire to serve; the gracious hospitality, making all happy in her presence; her wise counsel and absolutely just decision; loyalty to friends, devotion to Relief Society and the Church of Jesus Christ of Latter-day Saints—these are the characteristics that made Sister Williams admired as a beautiful example for all women.

By Amy Brown Lyman

THE grave has won no victory in the death of Clarissa Smith Williams. Her fine character, her excellent example, and her lovely personality, which have so enriched the lives of thousands, will not be forgotten: and her numerous good works will live as a monument to her memory and an inspiration to others. She has but passed from mortality to immortality, where she will enjoy her reward and the fulfilment of her highest desires.

Sister Williams was one of God's noble women, rich in life's greatest assets—faith in God and fellowman, faith in family and home, faith in friends and associates. Honest, outspoken, straight-forward, she shunned hypocrisy, sham, and deceit. Brave and courageous in defending the right, she was true and loyal to every trust. With all she was humble, gentle, kind, possessing rare culture, refinement, and poise. She was free from those devastating complexes of mind and soul which block natural responses and honest action, and which mar and destroy personality.

Both in length of service and in quality, her humanitarian work was unique. For over half a century she devoted herself without a break to Relief Society work striving for health opportunity, normal living and working conditions, for educational facilities and spiritual development.

Clarissa Smith Williams was the ideal of the women of the great Relief Society over whom she presided. Her fine soul qualities found response in their hearts and her name will linger with them forever.

By Julia A. Child

WHEN a great man dies,
For years beyond his ken
The light he leaves behind him
Shines upon the paths of men."

The foregoing stanza applies also to women. It finds exemplification in the influence exerted during life, and abiding with us still, of our beloved president, leader, and sister, Clarissa S. Williams. She was by inheritance a natural leader, possessing those rare qualities of personality that inspire respect and confidence.

In her life she practiced both justice and mercy. With her superior intelligence there was always a human sympathy that warmed the hearts of her associates. Thus, with Sister Williams, leadership was easy, natural, and always large and inspiring. She was a friend who seemed to understand the needs and hopes of others. By example and by precept she "allured to brighter worlds and led the way."

By Julia A. F. Lund

IT has been said that the supreme achievement of knowledge is the discovery of unity. Applied to life and character, this means the harmonious blending of all those qualities that make living the finest of the fine arts. This unity has certainly, to a very marked degree, found expression in the rare personality of Clarissa Smith Williams. Service to State and Nation were quite as marked in their fields as her achievements in Relief Society, and in the higher and more sacred calling, within the home. Hers was certainly a life of three dimensions: its strength was dependent upon the physical rhythms she always maintained in the march of progress; its breadth was secured by the extent of her interests and the range of her activities; the depth was secured by her abiding vision and her high idealism.

Loyal, patriotic, tender, true: a rare blending of the practical with the spiritual; a public servant, a friend, a wife, a mother. Great in each, and in all—"Hers a life without a stain, a fame without a flaw."

By Jennie B. Knight

IF writing were as easy as loving President Williams, my tribute would readily be expressed. When I saw her first, she impressed me as a wise and gracious leader. This impression ripened into knowledge during the years that I was privileged to work with her, first as a vice-president on the Woman's Committee State Council of National Defense, then as her first counselor in the National Woman's Relief Society.

Momentous was the occasion when in 1917 the government entrusted to women the leadership of the war work of the women of America. Mrs. Williams was chairman for Utah. In this position she proved to be trained to the leadership of women, sympathetic with women's ways of thinking, experienced with their methods of work, and anxious for the welfare of women, sons, and husbands.

Periodically, as her committee met with the men's division in the Governor's room at the State Capitol, her reports and recommendations were given with queenly dignity and received with consideration and respect. To her I owe a lasting debt for seven and a half

abundant years, full of opportunity, rich in experiences and happy contacts with noble people, many of these in the humbler walks of life, others of national and international repute.

She was deliberate, just, wise, and appreciative, with the rare gift of making all who labored with her feel that their position was an important one and that each had the ability to accomplish the task assigned. She was, in very deed, a queen.

By Emma A. Empey

DURING my association with Sister Clarissa S. Williams, which dates back more than twenty years, I have learned to love and appreciate the splendid qualities of character which contributed to make of her what she was—a true and sympathetic friend, a wise Counselor, an honored and beloved leader, of the women of the Relief Society.

She had served in every department of the organization, from visiting teacher to General President, and was familiar with every phase of the work. She understood the problems of the Ward President; and the vision she had of what might be accomplished under certain conditions, made her eager for more education and training among Relief Society women. To equip them better for their work she gave careful consideration to every suggestion for better methods.

She was especially sympathetic with little children. The physically handicapped and the neglected child claimed her special care.

As a hostess in her home and to her friends she was gracious and charming, and to the stranger kind and attentive. In my intimate association with her I have never heard her speak unkindly of any one. My heart is filled with deep gratitude as I contemplate the life and labors of this superior woman, and count what it has meant to me to have known her and to call her my friend.

By Sarah M. McLelland

THE opportunity of paying a tribute to the memory of Sister Clarissa S. Williams I sincerely appreciate. As a close associate for many years in the activities of the General Board of the Relief Society, I admire her for her many noble qualities, and learned to love her for her own dear self. She was always tolerant and just, appreciative of any labor performed in the great cause of humanity, and loyal to her God, her family, and the Relief Society Work. Only those really in earnest and consecrated to their task can do this.

God blessed her efforts.

By Annie Wells Cannon

A FITTING tribute would I lay upon this shrine of tender remembrance. You were a friend to my girlhood, a companion of my youth, and for many years a coworker and associate in the great organization of the Relief Society.

Always ready and quick to learn, you were foremost among your schoolmates. You possessed an unusual and logical mind, were gifted with fine intelligence, and with it all manifested an obedience to authority and a willingness to serve.

You were the first of Utah's native daughters to wear the mantle of the "Elect Lady." You were a worthy daughter of the pioneers, and your reverence for God's priesthood and your early training prepared you for this high calling. For your many attributes of mind and heart, many will arise and call you blessed. Your hospitality sent a warm glow to the friend who entered your door, as bright and cheery as the red coals in an open fire-place on a cloudy day. Your wifely devotion and glorious motherhood stands pre-eminent, an example to all women for unselfish love and tenderness. Your dignified and gracious bearing marked you as a leader among women.

In my heart will linger always the memory of your genial smile, the clasp of your velvet hand, and all your ways of friendliness.

By Lalene H. Hart

FROM the school of experience into a higher sphere of learning a beautiful, queenly mother has passed with honors, there to continue in eternal progress. A mother whose motherly love and devotion extended far beyond her own home. Because of the loss of her companionship and wise counsel her passing has filled many hearts with sadness. But out of this sorrow will come sweet memories and great joy because of lives nobly enriched through her influence. Sister Williams was a tower of strength and inspiration. Her culture, poise, dignity, personality, and leadership made her an outstanding woman in the home, the church, the community, and the nation.

To those with less experience in the great Relief Society work over which she so graciously presided, she extended generously her sympathy, confidence, and encouragement. Her vision and her supreme desire to have the work, so dear to her and so vital to humanity, advance, gave others a new stimulus to measure up to the high ideals she had attained. Her womanly power and strength meant much to those in deep sorrow, in abounding joy, or in perplexing situations. On all occasions she manifested the same sweet spirit and kindly attitude. To those whose hearts were filled with unspoken appreciation for her, she instinctively knew that they silently loved and honored her. Hers was a noble work, and the world needs many such mothers. It was a wonderful privilege to know and to serve with her.

By Lotta Paul Baxter

IN the death of Clarissa S. Williams one of the greatest women of modern times was taken from us.

She was a friend of women. All women of her acquaintance felt her interest in them and her desire to make them happier by making surrounding conditions better.

Filled with sympathy and understanding of the difficulties that beset women in remote places, she was thinking constantly of something to benefit them. She was the friend of children.

Under-privileged children received her first attention. To them she sought to give expression to their latent abilities, which could be developed only by special training.

She was my friend. When work was to be done, the different assignments were made; and although little was said, we knew we were expected to do our best. If we failed

or partially failed, Sister Williams sympathized, encouraged, and sent us forth again, with a buoyant confidence that we could make good. In our minds there was never any doubt or question as to the justice of her decisions. Even when they were against us we felt that they were right.

My debt of gratitude to her can never be repaid; she inspired me to live my better-self.

By Cora L. Bennion

SISTER Clarissa Smith Williams was an outstanding example of the two great principles of religion—love of God and love of humanity. Her heart was full of unfailing love for all mankind. Her unselfish devotion to the Church and to the work of the Relief Society was and still is a constant inspiration to those engaged in this great cause.

In her nature, Sister Williams was deeply spiritual. Devoted to truth and right, she was yet slow to condemn offenders. Her attitude toward them was that of charity. Always ready to forgive, she would pray for those who were in need of moral and spiritual strength. She was socially intelligent, refined and gentle in manner, yet humble as a little child.

It was a real privilege to have an intimate association with Sister Williams. To be in her presence was an inspiration. She made us feel that we wanted to do our part and do it well. We will always cherish her memory.

By Amy W. Evans

TO me one of the outstanding characteristics of Clarissa S. Williams was her public-spiritedness, her vision of usefulness to others. This is to be seen in all she did toward building up our communities in health, education, and in spirituality.

During her presidency of the Relief Society, funds were set aside in honor of those who had served at the head of the organization. These were all "living monuments," as she herself used to say. They served a useful purpose,—to encourage the writing of poetry among our women, to aid young women to become nurses, to do Temple work for the dead, to help girls to receive an education, to aid young women to train as public health nurses and social workers.

Through her influence the wheat interest fund is being used to promote and insure the health of women and children throughout our Church.

She always sought service in the forward-looking larger way. The bread she cast upon the waters will return every day forever.

By Ethel R. Smith

TRULY in the face of one's holiest feelings we are mute. Words cannot be found to express my love and admiration for Clarissa Smith Williams, and the joy and happiness that came into my life through knowing and associating with her. Before becoming a member of the General Board, I had known Sister Williams only as a charming, gracious, distant relative of my husband's family; had learned also somewhat of her accomplishments. However it was not until I

became intimately associated with her that I began to realize her worth.

Sister Williams' love for her fellow workers, and her desire to show her love, made each member of her board rejoice in the possession of her confidence and friendship. Each Wednesday afternoon, the time when the board meetings were held, became an event looked forward to, and each opportunity to be with her was a choice and happy experience. Each time we left her presence, we left filled with inspiration to become better, nobler women.

Her dignity, fearlessness, wisdom, justice, and her tender, impartial love made her co-workers ardently desire the opportunity to serve her. Her passing has left sorrow in our hearts, a void in our lives, but also a beautiful, loving memory of a noble woman.

By Rosannah C. Irvine

WOMANHOOD and the Cause. These are two great things to be thankful for in the life of Clarissa Smith Williams. True womanhood and the cause of truth she upheld throughout her life.

Far better than a shaft of marble or mausoleum of stone in commemoration of her deeds, is the love of sixty thousand women, on whose hearts is engraved, in tender reverence, this name: "Our President."

Unlike many whose lives are cast in pleasant places, Sister Williams did not grow weak and vacillating, but developed and retained the stalwart, invincible character which was her heritage. Her greatness was shown, not only in holding the hearts of her people with diplomacy and discretion, but in yielding graciously to what she acknowledged a higher authority than her own, even in the frustration of her fondest hopes. She sometimes met with opposition—what great soul does not?—but she accepted counsel or criticism as calmly and serenely as she accepted the affectionate regard of thousands.

The power to attract love and devotion is the result of the ability to see and appreciate in others what is good and beautiful. Sister Williams had this rare gift.

A happiness to have known her, a privilege to have been her friend, it is a blessing to have been permitted to work with her in the Cause she loved so well.

By Alice L. Reynolds

IT often becomes part of a leader's work to direct leaders. This is eminently true of the General Board of the Relief Society, with a membership of many women who formerly were at the head of Stake Boards.

In the field of statecraft, many men have failed because they could not lead leaders. In this very thing, Clarissa Smith Williams was extraordinarily successful. The spirit of appreciation for those working with her radiated from her as warmth radiates from the sun, and as a consequence harmony prevailed. She presented her problems in a way that made appeal and brought at once to their support the efforts of a united Board. She had the gift of making those associated with her feel that she was genuinely interested in them and in the particular piece of work that they were striving to have succeed. She lived above the petty and sordid things of life, and inspired nobility in others. Her

life was such as to suggest James Russell Lowell's tribute: "Earth's noblest thing, a Woman perfected."

She was one of the most magnanimous women it has been my good fortune to know. An outstanding example of her magnanimity is seen in the fact that she established memorials to each of her predecessors, and that these memorials have in them the possibility of great good and benefit for others.

By Nettie D. Bradford

THOSE loved her most who knew her best.

When I was a child, we lived on the same block with her in Salt Lake City; her mother was our Relief Society teacher. Her home life was ideal; her love for her good husband, her devotion to her family, was to me an inspiration. My first calling to Relief Society in a stake capacity was under her stake presidency; and it is pleasant to recall committee meetings in her home. Her daughters were most gracious to their mother's guests.

A natural-born leader, she inspired in us confidence in our own abilities. She presided as stake president with the same kindly dignity that characterized her in the office of General President. Yet her dignity was no barrier to approach, when one sought help from her, neither was it alloyed with aloofness, for she remained her genuine self amidst her wonderful successes.

Solicitous of the welfare of her board on their visits to the stakes, and attentive to reports when they returned, she respected our opinions, gave advice with perfect frankness, and thus commanded deep respect from her co-workers. She was wise in hearing and in weighing evidence before rendering decisions; but when rendered they were final. I esteem it a great privilege to have labored under her, for she meant so much to me.

By Elise B. Alder

OUR beloved and noble leader is gone. We have lost one of our greatest women. Referring to her birth, we find her descending from the same noble family that gave to the world the prophet Joseph Smith. Looking back upon the years of her past life, we find her ever valiant in Relief Society work—she has been connected with its every phase. George Eliot says: "The reward of one duty is the power to fulfil another;" and she has climbed the ladder step by step until the top in honor has been reached—that of the highest calling of woman in our Church, the president of the Woman's National Relief Society.

During her administration in this high calling, her chief concern, aside from her constant endeavor to be considerate of her co-workers, was a sincere desire to better the world by protecting the health of women and children. As we Board members travel through various stakes, brought vividly to our notice are the many hearts that have been filled with gratitude for the benefits they enjoy from her efforts in preventive and corrective welfare work.

She has bequeathed to her Church a character that is a subject of admiration and gratitude.

By Inez K. Allen

AS a counselor to President Emmeline B. Wells in her declining years, Sister Williams was loyal, wise, and kind. As General Relief Society President, her very expression met response within me (then a Stake Relief Society President) that she was inspired by the wisdom of God, both as to content and manner of expression. Her attitude seemed that of a great mother. She was progressive, the social service system which she inaugurated standing as a light on a hill for all the Relief Society. Because some women and little children suffered and died each year from lack of necessary care, her heart was touched; so when she called upon the Relief Society officers to direct the interest on the wheat fund for the health of women and children, there was not a dissenting vote.

As President of the Board, she was always gracious, considered well her utterances, was humble yet dignified. She enjoyed good humor, was sincere, and her hospitality was generous and charming. Lest the Relief Society should in any way suffer because of her failing health, she manifested courage when she asked to be released from the highest position any woman can hold in the Church. From my first association to the parting hour, she constantly rose higher and higher. Her last simple request that the board members give Sister Robison the same support they gave to her was sublime. Is it any wonder I love her?

By Ida Peterson Beal

THE sands of time in the hour glass of a noble life have run out, and dear Sister Clarissa S. Williams is with us no more. In her passing she is sincerely mourned and missed by the women of the Church, to whom she has given so abundantly of her time and energy. To them she has left a legacy more valuable than riches. Her life was a daily example of her teachings—"true worth is in being, not in seeming."

Sister Williams was richly endowed by nature with a remarkable mind. She was an eager student always, maintaining "that one is never too old to learn." Leadership was one of her outstanding qualifications, amply manifested in her labors as president of the Relief Society. The secret of her marvelous success has been her vision and devotion to duty. Simply, directly, tenderly, yet efficiently, she administered the affairs of this great organization. She did not misread the responsibility of her great calling, but with patience and humility her constant anxiety was how she could best help and serve those who were beset with sorrow and suffering.

Lives have been enriched and ennobled by coming in contact with this good woman. Generously she gave of her great love, and in rich measure love came back to her.

The European Missions

FROM Mrs. Leah D. Widtsoe, President of the Relief Society of the European Missions, come interesting letters, reports, and pamphlets indicating how the work is going in these European centers. A spirit of interest characterizes the reports and explanations. In a far-sighted and interesting program Mrs. Widtsoe's aids in the various missions are ably cooperating with her.

In a Conference of Relief Society Presidents, held at Durham House, 295 Edge Lane, Liverpool, from August 16-21, 1929, plans were made for the work of the following year. At the Conference were Sisters Leah D. Widtsoe, European Missions; Ida A. Petersen, Danish Mission; Rose Ellen B. Valentine, German-Austrian Mission; Eliza W. Tadje, Swiss-German Mission; Signe L. Hulterstrom, Swedish Mission; Josephine B. Lund, British Mission; Margaret A. Jensen, Norwegian Mission; Lillian D. Lillywhite, Netherlands Mission; also Elders C. Lowell Lees, acting as head of all the auxiliary work of the French Mission, and Juel L. Andreasen, of the Danish Mission.

The resolutions are so interesting that we are including the first fourteen:

Roll and Minutes:

1. A European Mission roll book shall be kept for future conferences; entries of the past three conferences are to be made. The minutes of the Conferences shall also be filed and kept.

2. The general policy of the conduct and courses of study of the Relief Society and other auxiliary work shall be in step with that of the Church, varying only as may be necessary to meet especial mission needs.

3. These changes where necessary, are to be regularly reported to Church Auxiliary Headquarters that the General Boards may be entirely acquainted with the reason for our departure from the outline of work adopted by the Church.

Mission Co-Ordination:

4. All the European Missions shall be harmonious with each other in their Relief Society and other auxiliary work—as to lessons and general outlines of procedure. The adopted course may be varied only as may be necessary to meet a peculiar condition which may arise and after consultation with the European officers. Any change in policy is to be reported to the European office.

5. The Relief Society as an organization for woman's advancement should be conducted by the women as much as possible, always with the sanction and blessing of the Priesthood. The Elders and brethren shall be called for help only as an emergency may arise, or a special need exists.

6. Each mission is to collect all data of past Relief Society activity by the end of 1930. That is to be our centennial contribution.

7. The uniform roll and minute book for local use is to be ready for use in all missions by January 1st, 1930.

8. Visiting teachers shall be encouraged in all missions and their work emphasized. A uniform book

for teachers' use is to be prepared for each mission. Suitable teacher topics are to be printed each month.

9. The European office is to be, in fact, a "clearing house," an inspirational center for all the missions. When material is prepared for one mission's need, a copy shall be sent to all missions in case of similar need.

10. A copy of all material prepared by the missions for local needs shall be sent to the European office. When advisable, the European office may send such suggestions to other missions as may help them in a similar condition.

Lessons:

11. For 1930 all Relief Society and auxiliary lessons shall be uniform and shall be sent from the European office in time for use in all missions. The Relief Society lesson work shall be divided into a Winter program of 10 months; a Summer program of 2 months. During the Summer, the sisters may sew at every meeting to prepare for Fall Bazaars.

12. The officers pledge themselves to see that all refreshments served under Relief Society auspices shall be Word of Wisdom foods. All harmful drinks, including coca-cola, shall be forbidden, we should emphasize the health drinks to take their place. The use of natual foods and simple refreshments shall be encouraged.

13. The Relief Society of each branch where baptisms are performed are to prepare and keep on hand, two or more sets of baptismal clothes, for young and old, to be used by those who need them, and to prevent the necessity of purchase for the one event.

Pageant of Woman's Works:

14. A pageant depicting woman's participation in the founding and history of the Church shall be given as part of the 1929 celebration. Competition to be called for by January 1st, 1930, and given out by January 15th.

IN the lessons on health outlined for the missions there is so much far-sightedness that we devote some space to this topic. The lessons have been put out under the caption of Word of Wisdom Lessons. Conditions in England among the working people, whose incomes are small, suggest that the people are undernourished and that the food that they have is out of harmony with health laws. While they have been in the habit of eating concentrated food such as "meat and pudding," their diet as a whole contains very little milk, fruit or green vegetables.

Mrs. Widtsoe is well prepared to put over a program on nutrition; practically all her life she has been interested in such problems, and has had special training for the work; and her plan would naturally include the Word of Wisdom. In a report forwarded to President Louise Y. Robison, she says, "That's why we have rather emphasized the Word of Wisdom: That's why I've emphasized the spending of the little they do have for foods that build the body—its bone, muscle, and nerve tissue—as cheaply as possible. Most of their food is imported and reaches them so devitalized and commercialized that it may be shipped from earth's ends."

THE women are enjoying the nutrition lessons, and are waking up with new interest. A number

of people have come under Sister Widtsoe's notice who are reaping untold benefits, who are better fed on less money, and have an unlooked-for increase of pep and vigor. All the European Missions are giving the Word of Wisdom lessons with similar results. The work is fundamental moral fitness and intellectual fitness, being closely related to physical fitness.

It has been our good fortune to spend time in England at three different periods; we therefore recognize that conditions among the people of that country are such, that they badly need lessons on nutrition. Often tea is made to substitute for practically all the nutritive foods that are necessary to build the body. It is gratifying to know that Sister Widtsoe and her aids have planned a program so worth while and helpful.

Mother

Belle Watson Anderson

They told me you had gone away,
They told me, Dear, you died;
I since have learned the claims of death,
But you stayed by my side.

Sometimes they called me motherless,
And acted strange or sad;
Yet all the while I had your smile
And you to make me glad.

They spoke of your important work,
Upon a distant sphere;
Yet every hour, I feel your power,
Guiding me ever here.

They knew that we were lonely, Dear.
I here, and you above;
But every day in your sweet way
You cheer me with your love.

They do not know you come to me—
You, and not another;
That God moves heavenly gates apart
And gives to me —My Mother.

British National Council of Women

FROM October 14 to 18 the City of Manchester, England, was host to the British National Council of Women. Mrs. Leah D. Widtsoe, President of the Relief Society of the European Mission was appointed a delegate from the Liverpool Branch to the British National Council of Women, whose sessions were held in Albert Hall, Manchester, the "Manchester and Salford Woman Citizen" has this to say of the sessions:

"The program of the various public meetings, the subject for which, taking advantage of a comprehensive grouping under the title of 'Modern Developments,' cover a wide field of interests, is a most attractive one. A study of the subjects chosen for consideration by this conference of women delegates reveals the keen interest taken by them in aspects of modern life which are not exclusively feminine but which affect the home and the community and therefore men and women alike. With one exception all the subjects for the public meetings are of this character. One session is to be devoted to the general effect of broadcasting, the broadcasting of music and the influences of broadcasting in the home and the school; another is for the discussion of the two recent reports on police procedure and on street offences. The third open session is to deal with recent developments in child guidance and with the influence of the cinema, while the last is concerned with the preservation of the countryside. Such subjects command the attention of all who are concerned with our national well-being.

The agenda of resolutions which will be discussed at the delegates' meetings show, as would be expected, a predominant concern with women's interests in public affairs, though here, too, there are references to matters of general interest, such as contamination of food, legal aid for poor prisoners, and slum clearance. Resolutions upon such important questions as the need for more women on local government bodies, the request for information on methods of birth control at maternity and child welfare centres, women property managers, etc., are in the true tradition of the National Council of Women, and show there is still need for vigilance on the part of women's societies in matters especially affecting women. There is an imposing list of distinguished speakers, men and women, and altogether the Conference promises to be of exceptional interest."

My Love

By Vinna H. Lichfield

With spreading fields in balmy air,
My love is with the sunset glow,
Its sacred moods, that I may know,
With spreading fields in balmy air,
With humming bee and song of bird
And sunshine everywhere.

For the Salvation of a Nation

Women play an important part in the opening of new mission.

By Arthur Gaeth, President of Czechoslovak Mission

LAST July another chapter in the spreading of the gospel among the people of the earth was begun. The first missionaries were sent to Czechoslovakia to lay a foundation for the promulgation of the Lord's message among the Czechs, so that eventually they and all their Slavic brethren, in Poland, Jugoslavia, Russia, Bulgaria and the other Balkan countries, might hear His voice.

The Part Taken By Women

FOR some time it had been the aim of the authorities of the Church to open a mission among these people, but the earnest pleading of a mother and her daughters that their countrymen might also be permitted to hear the gospel, no doubt carried great weight and was an impetus to speed a decision.

On the 24th of July, 1929, the Czechoslovak Mission was dedicated under the direction of Apostle John A. Widtsoe; Arthur Gaeth was appointed its first president. Five other brethren, Elders Alvin C. Carlson, Joseph I. Hart, Willis Hayward, Wallace F. Toronto and Charles Josie, were stationed in Prague with Elder Gaeth to begin their labors of opening up the new field. These brethren have since partaken of the cheerful hospitality of Sister Franziska Brodil and her family, and have felt their wonderful spirit. To them the gospel has come as a blessing for their years of faithfulness. In Czechoslovakia they were without the companionship of missionaries and had to undergo trials and hardships. They have an interesting story to tell. Let the readers of the Relief Society Magazine hear it from Sister Brodil's own lips.

A Story of Conversion

ONE day she related to me the following story: "I was born on the 12th of January, 1881, the daughter of a miller in a little village in southern Bohemia. The youngest girl in a family of ten children, and growing up in a typical rural Bohemian environment, I was blessed with a mother who had the disposition of an angel and was very religious . My father, on the other hand, although very intelligent, was a licentious, carefree, brutal type of man, causing my mother untold sorrow and tribulation. Her face was sorrowful from a grief we could not comprehend. Only the older children knew and imparted to us later that she had often been on the verge of ending her life, but her faith in God and the thought of us ten children held her back. We loved and worshipped her, and she was surrounded by all of us when she bid us goodbye for the last time. We laid her to rest in the little village cemetery. We were her entire joy in life, and it is entirely to her credit that we all are living straightforward, honest lives. Father's negligence, on the other hand, ruined him. Forced to sell the mill, he died in poverty, alone and broken.

Shortly after mother passed away, I went when about 18 years old to Vienna to live with my oldest sister. It was not difficult for me to leave the little country town; I had never experienced the love of a good home there as I have since felt it now that I have two children of my own and learned to know into what a haven home can be made. In Vienna I soon became acquainted with my future husband, marrying him in February, 1904.

How She Joined the Church

FROM early childhood I had been blessed with religious inclinations. When the priest read Bible passages and delivered his sermons, I learned the passages by heart, and could tell, almost verbatim, what the sermons contained. When I went to Vienna, I began to read the Bible, finding many interesting things in it, but also some that caused me to wonder.

From the lives of the supposed representatives of Jesus Christ with whom I was acquainted, I could perceive that there was a difference between Christ's teachings and their interpretation. They were using the teachings as a sham to carry out their own evil designs. These things disturbed me, and I began to wonder if there really was a God; and if there was, where his Prophets were. The responsibility of my children deepened this feeling, but the Lord willed that I should not be kept in ignorance much longer.

ONE day a young man who came to the door offered me a little pamphlet that I was at first unwilling to take; but he finally prevailed upon me. Reading it with some misgiving, I soon found its message wholesome. When he returned with a second tract, I began to read with deeper interest. This brought him and his companion to my home repeatedly, and I soon discovered a large difference between the work of God and that of man. I was receiving an answer to my question, Is there a prophet of God upon the earth? Missionaries of the Church of Jesus Christ of Latter-day Saints were quenching the thirst for truth of another soul. After visiting the meetings in Vienna, I soon became a member, being baptized by Brother K. H. Bennion on September 29, 1913.

The Great War Calamity

MY heart now swelled with a feeling of satisfaction, and at my confirmation I felt myself filled with a new power. The next few months were indeed happy ones; then it seemed as if a wet, dark blanket had been placed over the entire affair. The World War broke out, the missionaries were called home, and all the brethren went to war. A handful of sisters remaining in Vienna conducted our meetings. With Bible classes held regularly, we tried to do our part, but those were trying times. Often we lacked the meager necessities of life. The last two years of the war were so horrible that we almost died from starvation. Bread, potatoes, and a few vegetables were doled out to us, but never was there enough for a healthy meal. We managed somehow to live through it; but when we came out of it, we were mere skeletons compared with what we were when we entered the war. Then followed an upheaval of governments and a revolution, resulting in the organization of the Czechoslovak State. All those of Czech nativity in Austrian governmental

positions were thrown out of work, and my husband soon found himself without employment.

The Czech government promised to transport all these people to their own confines and give them work, but several months passed before anything happened. My husband, a musician and an official, was of a temperamental nature, and the worry of finding means wherewith to provide for his family caused him much suffering.

When we were finally moved to Prague in Czechoslovakia, he was already a sick man. Placed in a hospital for some months, he finally passed away, leaving me alone with my two children. He had not been prepared to receive the gospel, although he was always a friend of the Church; but I have the greatest hopes that salvation will come to him on the other side.

Return of the Elders

TRYING indeed were the next years. I was alone in Prague, with no friends and with two children who still had to be sent to school. My brother in South America came to my rescue and sent me the money that enabled me to send my children on through school. Several years passed, and though we heard little of the Church, we continued to live according to its commandments. Finally, one day, we were visited by President Serge Ballif and Brother Niederhauser of the Vienna Branch; and on the 3d of June, 1921, my two daughters, Franziska and Jana, were baptized in the Vltava (Moldau), thus becoming the first two members to be baptized on Czech soil. These brethren brought encouragement, saying that they would soon send us missionaries so that we should not be alone. I received other encouragements, but no brethren came for some years.

WHEN President Fred Tadje came to preside over the German-Austrian Mission with headquarters in Dresden, visits to Prague were more frequent, Missionaries stopping off in Prague to see us on their way from Dresden to Vienna. Then I became seriously ill. Brother Sheets was called from Vienna to administer to me, but I did not get well. One day Brother Jean Wunderlich came from Dresden. He laid his hands upon my head and promised me that I would not die, but would again be well and strong, for I still had a great work to do on this earth. After that I recovered, and was much encouraged.

For some time we figured that with President Tadje's release in 1926, something would be done through the Church at home; but again the months passed. Then we were visited by Apostle James E. Talmage and President and Sister Valentine. They held a wonderful meeting with us, and we had a long conversation on the subject of missionaries; but the time was not yet ripe.

In February, 1928, old Brother Thomas Biesinger, 84 years of age, was sent to Prague. He came, and going to the officials discovered that no difficulties would be placed in the path of the missionaries if they wished to come. The constitution allowed absolute religious freedom. Two and a half months later he was released to return home and no one was sent to take his place. That was our darkest hour, for we knew that there were no obstacles in the path of the missionaries, yet they did not come.

THE BRODIL FAMILY, PRAGUE, CZECHOSLOVAKIA

Opening of the Mission

THEN I received a thought. I would write to the First Presidency. We wrote a letter and inclosed it with one to Brother Jean Wunderlich, asking him to translate it into English. From him I soon received word that he had done so. With the encouragement that work in South America had been opened in somewhat the same manner, a plea was sent in by some of the members there.

Soon we received our first communication from President Widtsoe, in which he asked for definite information concerning conditions in the country. We wrote to and received frequent letters from President Widtsoe, till one day the word came that missionaries would be with us the following summer. We were inclined to doubt; but when Brother Arthur Hasler, President of the Vienna District, returned from the Priesthood Centennial of the German-Austrian Mission in Leipzig in May, 1929, he stopped in Prague and brought us the joyful news that Brother Arthur Gaeth had been appointed by President Widtsoe to come to Prague and start investigations for the immediate opening of the Czechoslovak Mission.

When Brother Gaeth came two days later, this hope was fulfilled, but we could hardly beleive our eyes. Soon President Widtsoe was also in our midst, and five missionaries came from the Swiss-German and German-Austrian Mission. On the 24th of July, 1929, the pioneer work in Czechoslovakia was performed and this country became a mission of the Church.

Few people can realize the joy we experienced, for we have been praying for years for this day. There are thousands of our countrymen who are waiting for the gospel, and it is our prayer that the Lord will help our brethren to learn the language so that they can impart the message to them. We thank the Lord from the bottom of our hearts."

Sister Franziska Brodil
Prague, Czechoslovakia.

The Work Progresses

TO people such as these we young brethren came in July, 1929. They were overjoyed to see us. That longing look for help soon left their eyes as they put their shoulders to the wheel and helped to open many a door in the preliminary work of getting established in Prague. They were able assistants to us in the language. Sister Brodil, assisted by her two daughters, teaches our Sunday School in Czech. The mother has provided her children with a very liberal education, so that they speak Czech and German perfectly, and also understand and speak English well.

The Lord had prepared the field and they were able to do translating for us. But above all, they have been as a mother and sisters to six young missionaries who were sent into a new environment, with a new language to learn. We have three wonderful members here, to whom in our difficulties, we can turn for help and consolation. Their sweet spirits are a fountain of strength. Six brethren are indeed thankful to the Lord that these sisters live in Prague and that they have been permitted to partake of their hospitality, their wonderful spirit and testimony.

Evidence

By Alberta H. Christensen

Spring slipped into my garden plot last night
On slender, noiseless feet.
I did not hear her footstep on the grass,
Or know the hour of coming—see her pass,
But lo today thru my broad window pane
I see an apple tree aflame
With perfumed loveliness, all white
And pinkish, with a touch of green
Poking its timid self between
The velvet clusters.

Spring slipped into my heart last night, I know,
With gentle, tender tread.
I did not hear her knock upon the door;
A warmer clasp of hand there was, no more.
But lo today my heart brims o'er with song—
A melody all glad and wild and strong.

Although I did not see her come or go,
Spring came last night—I know, I know.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

Ten Years of Suffrage

ON Wednesday, March 26, Mrs. Carrie Chapman Catt, President of the American Suffrage Association, spoke from the National Broadcasting Studio in New York. Her address commemorated the passage, ten years ago, of the Federal Suffrage Amendment in the Senate of the United States. Any thought of suffrage ecalls the great struggle: the forty years' devotion of Susan B. Anthony, the years of work of Anna Howard Shaw, and the distinguished service of Carrie Chapman Catt, now seventy years of age. Of necessity there was much sacrifice, much humiliation, and much fatigue along the way; but it was a glorious struggle, and glorious has been its consummation. It presented a situation in which tragedy and comedy often mingled.

At one time, when suffrage leaders were before the Senate Judiciary Committee urging that the amendment be presented to Congress, one of the members of the Committee said, he did not think women wanted suffrage. "For instance," he said, "my wife does not want suffrage." His wife, sitting by Anna Howard Shaw, promptly said, "I do want suffrage, and he knows it. I have told him so again and again." To which Dr. Shaw answered, "Tell him once more."

IT was our privilege to be at the National Suffrage Convention of 1918, held in St. Louis. Three things made it notable. First, the

Convention was celebrating the fiftieth year of suffrage in Wyoming, which was the first state to receive suffrage. Secondly, the state of Missouri passed a Suffrage Bill during that session, and Missouri was farther south than any other state that had granted suffrage up to that time. Thirdly, Mrs. Catt delivered there one of the notable speeches of her life. This is no idle remark; we feel sure that competent judges would vote her one of the best speakers in America.

On this particular evening, Anna Howard Shaw introduced Mrs. Catt in the following language: "And now it is my privilege and pleasure to introduce to you a woman who is the peer of any man in America."

It is perhaps sufficient to remark that while there was on that program a Governor noted for his ability as a speaker, no other address that evening won the applause from the audience or the favorable and unusual comments from the press that the address of Carrie Chapman Catt received.

Behind these great leaders stood a host of patriotic, struggling, determined women. Many deserve special mention, which our limited space will not permit. To all who contributed their talent and energy in the leadership of this great movemest, as well as to all who cooperated with those who led, we express undying gratitude.

Some Things Women Can Do

IN the days of good Queen Elizabeth the idea of taking a census began. People were suspicious—loath to give statistics to government officials. Since that time, they have learned that the first step toward remedying an evil is to recognize it.

Statistics are the basis upon which most reform movements are founded. They are the means wherewith governments collect the information that enables them to make comparisons. Facts in regard to disease, mortality and crime, as well as many things that are of an encouraging nature, make a census invaluable. It is a mark of intelligence to cooperate whole heartedly with the census enumerators by answering their questions as quickly and accurately as possible.

WHILE we are talking about the census, may we add a word about the prohibition poll conducted by the Literary Digest. It is usually conceded that women are the heartiest supporters of prohibition. Yet some have been careless about the ballots that have been sent them.

Those desiring the repeal of the 18th amendment are militant, hence those who desire the amendment enforced must be militant also. Indifference and carelessness are ineffective weapons with which to maintain the right.

We are Proud of Both of You

TO Mrs. Bertha A. Kleinman, who has done such splendid work on the pageant we extend heartiest congratulation. It is a matter of distinct pride to the women of the Church that she should

have been called from her home in Arizona to put into rhythmical form many of the lines that are so enchanting a part of the Centennial pageant.

We have always been glad to publish Mrs. Kleinman's poems in the Relief Society Magazine, for we say without hesitation that she is one of the most gifted of our writers. When we selected a group of Latter-day Saint women for our lesson work, Mrs. Kleinman was one of the first to be listed. The quality of her work made her selection inevitable. We hope that this pageant will be at least the nucleus of a piece of enduring art which will be a monument to the talent and spirit of the Latter-day Saints.

NEXT we wish to congratulate Mrs. Florence Jepperson Madsen, who for two years has been the musical director of the "Mission Play," produced at San Gabriel, California. The play is put on at a theater, built at a cost of $1,000,000. Its three-thousanth performance was given February 17, 1930. It has been running for nineteen years and during the season has been produced once each day. So far as is known, it has had the longest run of any play yet produced.

Its author is Dr. John Stephan McGroarty, nationally famous writer and at present a member of the staff of the Los Angeles Times. At the special performance in February each person paid $100.00 for his ticket.

We are certainly proud that two of our Latter-day Saint women have made such outstanding contributions to two pieces of art born of the life of the great West, and dear to the heart of the West.

This Issue Devotes Space to Work in Missions

FOR a number of years the May Magazine has been devoted to a Mother's Day issue. This year we feel that our readers will welcome in its stead an issue placing emphasis on the work in the Missions.

That the Latter-day Saints Missions are gaining in importance year by year is evident from the fact that the Saints are no longer advised to emigrate, but rather to build up strong Branches and Conferences in their own native lands. Consequently they go at their work with great zeal; and while the scope is not so great as in the Wards and Stakes at home, the Spirit behind it is intense, full of ardor, full of interest.

Nowhere is there a better exemplification of the promise of the Lord that where a few would gather in his name, he would be there also, than in the work of the various auxiliary organizations in the mission field. We are happy, therefore, to include in this issue something in relation to the work of various missions.

Notes from the Field

Southern States Mission

SISTER Grace E. Callis, president of the Southern States Relief Society, reports the following: "We have closed a year in which the sisters have found joy and nearness to the Lord by proving the truth of the old saying that actions speak louder than words, especially when it comes to looking after the wants and needs of the poor and needy, ministering to the sick and afflicted, and comforting the sorrowing.

When people are ill, they ponder the gospel; and under these conditions visiting teachers feel free to preach the gospel to strangers, and conversions have been the result.

"Four new Societies have been organized. This action came in response to the request of women who are anxious to be engaged in the Relief Society work. It gives them an opportunity to minister to the poor and sick, and to show sympathy to the afflicted.

FINDING homes for orphans, giving material aid to enable crippled children to receive surgical treatment by specialists, and furnishing new chapels, are some of the outstanding services that our Societies have given this past year

"The sisters in historic Charleston, South Carolina, with praiseworthy planning and diligence, have raised the sum of $333.00 to help purchase a lot, upon which the Church will build a chapel. During the Christmas season the spirit of kindness, which is the soul of Relief Society work, was given expression by the Societies in sending baskets of provisions to the poor, remembering the widows, and providing Christmas trees to Sunday School children.

"The new record book is especially adapted to conditions here, and is sincerely appreciated. The lessons, instructions, and articles in the *Relief Society Magazine* inspire us to keep in harmony with the spirit and genius of the work. Interest and membership are growing. How thankful we should be that the Lord has a work for his daughters to do, and that while charity begins at home, it ought not and does not end there."

Northwestern States Mission

FROM Sister Pearl C. Sloan, of the Northwestern States Mission comes this cheering message: "We are much pleased over our annual reports. We note the increase in all activities, especially in members enrolled; and feel that through the *Book of Mormon* lessons, we are gaining more members. Among our younger sisters, we have some very splendid class leaders, who add enthusiasm to the work. The increase in our attendance has had a tendency also to increase our *Magazine* subscriptions. We are very happy to note this, for we realize that the *Magazine* is one of the greatest assets that we have. Some of the Societies have been made happy by having subscriptions sent in from women who are interested in the work but are not members of the Church. Everywhere that I have gone throughout the mission I have found splendid women who have been active in the Relief Society who do not yet claim membership in the Church. We have the feeling

that the Relief Society is rendering excellent missionary service."

New Zealand Mission

SISTER Jennie E. Magleby president of our far-away New Zealand Mission writes: "We have a number of new organizations in the mission. The new officers within the different organizations have a renewed spirit of serving in their calling. With your faith and prayers and ours added to the call for Relief Society progress, the Lord will grant us the blessings of our labors. The future appears to be most promising.

"Our Relief Society members have been enjoying the activities of district conferences. Half of the Sunday evening programs have been devoted to the Relief Society. We have put on the pageant, "Make Your Home a Heaven." Songs and home talks were concurrent with the pageant. The opportunity given to the Relief Society has added zest and happiness in being able to do their part in expounding the teachings. The programs have been greatly appreciated, and have been of much benefit to those taking part as well as to the audience.

"Our work meetings are directed towards the functions for Hui Tau, our annual conference. At small cost, we have made many beautiful floor mats, quilts, comforters, and other things. The art-color designs and workmanship are worthy of great praise. They are sold at the conventions and thus re-enforce our funds.

THE theme for the coming conference is: "The organization of the Relief Society and its objectives." On January 5, 1930, a model conference will be held at Auckland. We have the following program to be carried out on Sunday evening: 'We thank Thee, O God, for a Prophet.' Talk by a Relief Society member, 'The Prophet Joseph Smith.' Duet, 'Sing a Wondrous Story.' Talk by a Relief Society member, 'History of the Relief Society and Its Purpose.' Song, 'Sweet is the work.' 'Relief Society Loyalty,' by one of the members. The progam concludes with the song, 'Beautiful Words of Love.' Then the Mutual organization finishes the evening with its numbers.

"These Sunday evening conferences provide an opportunity for the Relief Society workers to express themselves. One of the spiritual talks was delivered by a sister who had never before appeared before an audience. She could hardly keep from weeping after she finished. She was so happy to have had the opportunity of bearing her testimony and giving her thoughts as to 'The Duties of Parents in Rearing Children.'

"I love the labor, and shall always cherish the pleasant hours spent in the Relief Society work in New Zealand."

Northern States Mission

THIS picture represents the Milwaukee branch Relief Society of the Northern States mission. Every sister in this group is a subscriber to the *Relief Society Magazine,* and president Pond says each of them is a real Latter-day Saint. Sister Allie Y. Pond reports that the Relief Society organization completed at Galesburg, Illinois, is a small branch, yet every member takes the *Relief Society Magazine.*

Like all others, this mission has its difficulties, but the workers have the spirit of enthusiam; and not

MILWAUKEE BRANCH RELIEF SOCIETY

only in the branches that have been mentioned, but in every part of the mission field we have received the same encouraging report. The sisters are keenly alive to their work, and are interesting many investigators.

German-Austrian Mission

WE are indebted to Brother Edward P. Kimball, president of the German-Austrian Mission, for the following photographs, and the account of the activities of

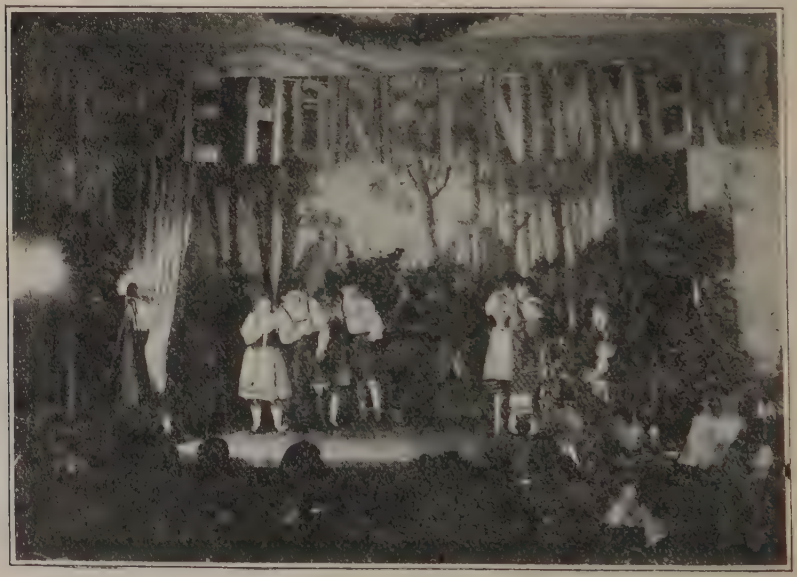
No. 1

No. 2

the Relief Society in this far away land.

The first picture shows the group assembled, all who contributed in any way to the bazaar that is here reported.

Brother Kimball writes: "On the evening of November 20, 1929,



No. 3

the Forst branch Relief Society of the Spreewald District of this mission held a very successful bazaar. Because of its supremacy among all bazaars held in this field, we feel that you may be interested in a short report of it.

"The bazaar was held in the large reception hall of the Hotel Kaiserhof. Despite the large number of unemployed in the realms of the city, there was a most commendable attendance.

AS proof of the integrity of the Relief Society sisters and their organization and branch presidency, it was reported that all rent, light, heat, and similar costs were cared for before the evening opened, through voluntary contributions gathered from various willing business concerns. Even city officials were made to feel the value of such a worthy endeavor, and rendered assistance in varied ways.

"The branch president reports further that the bazaar in two hours, had taken in for their organization, over 900. marks (nearly $220.00). The final receipts, considering articles disposed of and those yet on hand, reached near 1,200 marks (nearly $300.00).

"Not only was the evening a success in a financial way, but from a spiritual standpoint it was very remarkable. The program numbers given, the gospel contacts made with friends, etc., were of a type that make for progress in any mission.

"The postcards enclosed are as follows: No. 1 gives a picture of all who assisted with the bazaar; No. 2 is the middle booth for white goods and fancy work; No. 3 the booth for sandwiches, meats, and salads. At this bazaar 350 sandwiches were sold, the materials for which were mostly contributed free of charge by the business houses of the city; No. 4 indicates the second life picture, 'The Church-way.' In

No. 4

the spinning room the song 'The Evil Tongues' was sung. At the close, the picture was presented.

PROUD of the results achieved we trust that our report to you will give you an idea of the fine work our local people of this land are accomplishing. This branch is entirely in the hands of local Priesthood. Missionaries have not had charge of it for some time."

This certainly is an eloquent expression of the zeal and the interest of the saints in this fine branch.

Eastern States Mission

MARIAN Agren, Counselor and Secretary of the Eastern States Mission, writes: "On July 5, 1929, Sister Alice D. Moyle was appointed to succeed Sister Olita Melville as president of the Eastern States Mission Relief Societies.

During November, President Louise Y. Robison visited several of our Societies. Her sweet spirit and words of encouragement and advice were an inspiration—an incentive to work more diligently. It was a privilege to hear her.

In January, 1929, West Virginia was taken from the Eastern States Mission into the East Central States Mission. At that time this mission lost six Relief Societies, viz., White Sulphur Springs, Huntington, New Martinsville, Verdunville, and Ketterman. Before this change took place there were 33 Relief Societies in the Eastern States Mission.

Since the beginning of the year 1929, the Auburn and Wilson Relief Societies have discontinued, and the Bronx and Long Island divisions of the New York Relief Society have come together again, thus making a further decrease of four Societies in the mission. At present there are 23 Societies with a total membership of 392 women, most of whom are faithful, sincere workers desirous of serving God and their fellowmen. It is a real pleasure to work with them.

IN all Societies of this mission the members of the Relief Society are few and widely scattered; nevertheless, they are doing fine work. The Palmyra Relief Society leads all the others in charity, Buffalo, Palmyra, and New York Societies are to be complimented on their fine visiting teachers' work. Because of the fact that the members are widely scattered and that many of them are employed in factories, shops, etc., during the day, it is almost impossible to carry on visiting teachers' work in many of the Societies. When carried on, the visits have resulted in better Relief Society work.

"We appreciate the willing cooperation and help the missionaries have given. They have incited interest and enthusiasm among the members.

"The officers aim to keep in close contact with all the Societies through personal visits and letters, and the Societies in general are in a state of progress and peace."

Faith of the Mothers

By Linda S. Fletcher

Sadness, like a hovering shadow,
Darkened all the Land of Melek,
Wherein dwelt a righteous people,
Designated "Those of Ammon";
For their brethren, known as Nephites,
Sore beset by hordes of Laman,
Struggled vainly, all around them,
To drive out the cursed invader.
'Twas unrighteousness had weakened
Nephi's children; and disunion
Made them prey to their dark brethren.

Ammonite, was mighty Amlek,—
Agony, the inner conflict,
Which he knew. One voice now counseled:
"Help the Nephites—aid the brethren,
Who, through all these years, have cherished
Thee and thine, since forth thou camest
From the southern Land of Nephi,—
From among the savage people,—
Cleansed thy heart by Ammon's message—
Called to Christ by joyous tidings,
Which Mosiah's Sons did bring thee."
While Another spake within him:
"Break not now thy testimony,—
That great covenant thou madest
With thy God, when thou didst bury
All thy weapons for the shedding
Of man's blood, thus bearing witness
That thy sword, cleansed by repentance
And the blood of God's Anointed,
Should no more be used for slaying!
Amlek, keep this vow, so holy,
Lest thy soul forever perish!"
As the latter, counseled Helaman,
The High Priest, 'mong Nephi's people.

Then, on Amlek's tortured musings
Broke the voice so sweet, so gentle,
Of his wife, the wise Deborah:
"Grieve not, O my lord, my husband!
God hath put it in our power
To show gratitude for kindness
Manifest to Ammon's people
By the Nephite's, our loved guardians,
And yet keep our vows, so sacred!
Look! Lift up thine head from grieving
And behold what we, the Mothers,
Have devised, to aid in freeing
Zarahemla's Land from Laman!"

Amlek, in a daze of wonder,
Suffered that Deborah lead him
To the door-step.
Marching by them,
To the sound of trump and cymbal,
Strode two-thousand—yea, the flower
Of young Ammonitish manhood—
Boys—mere striplings—strong and graceful
As young gods, in all the beauty
That the living of God's precepts
E'er bestows upon His children!
"See, our Sons!" proclaimed Deborah,
"They the oath have never taken,
Since too young to know its meaning,
When we made our vows with Heaven.

Forth they go to fight our battles,
Helaman, the Priest, their Leader;
And the Holy One, who gave them,—
Taught their mothers how to rear them,
Goes with them to e'er protect them,
Back to us to bring them safely.
Till their measure of creation
Is completed and perfected."
Forth they marched, the "Sons" two-thousand—
(This, with love, their Leader called them)—
Forth unto Judea, fared they,
Aiding Antipus, who struggled
'Gainst the Lamanites, victorious
In that part of Zarahemla,
Where they'd taken Antiparah,
Zeezrom, Manti and Cumeni.
And the God the "Sons" had trusted,
Who, their mothers taught, would save them,
If they doubted not, was with them!
Fought they in the thick of battle,
For the freedom of their country,
Side by side with Nephite brethren,
Till the Lamanites were driven
From their lands—from all their cities!
And when Helaman did gather
All his "Sons" at close of conflict,
Not one young life had departed!
For no soul of them had doubted
God's great power to preserve them.
Simply each proclaimed with fervor:
"Thus declared our Mothers to us,
And we doubt not that they knew it!"

O God, grant that we, as mothers
May have faith as those of Ammon!

To her we give special honor this month. For the protection of Mother, and her family, life insurance was instigated and has done glorious work.

The BIG HOME COMPANY

offers the best there is in life insurance

Beneficial Life Insurance Company

HEBER J. GRANT, Pres.
E. T. RALPHS, Gen. Mgr.

Faith and Faithfulness Triumphant

A True Story

By Lula Greene Richards

THERE were no clouds visible in the sky nor anything in all the world of even a grayish appearance so far as could be seen by Albert Clements. He stood or moved about as if standing or walking in the air, so light and buoyant was the beating of his strong, healthy young heart. No wonder the world seemed beautiful to him that peerless autumn morning. It was his birthday, and nineteen years before, on the 19th of November, 1801, his birth had occurred at Fort Ann, Washington County, State of New York. That place, with his parents, had always been his home. There it was that he was now engaged in chopping down trees on his father's farm, which were to be used for timber in building a house and making a home for himself and Ada Winchell, his sweetheart.

Ada was one month and five days his junior, having been born December 24, 1801, at Hebsen, in the same county and State as himself. Good fortune had brought about an agreeable acquaintance between these two young persons, which almost immediately took on the form of a genuine friendship, and soon ripened into pure, first love.

Not until that faultless morning had Albert made his declaration and asked Ada to become his wife. The girl, who was chaste and honest in thought and being, without hesitation had met his proposal half way and agreed that their marriage should take place very soon. By Ada's "very soon" she had not thought to indicate an earlier period than the next spring or summer. But within a few weeks Albert's earnest persuasions won out in placing January 28, 1821, as the date for their wedding. The day came and the marriage was solemnized. "Are you happy, dearest?" Albert asked of his rosy, smiling bride, when for a moment they were by themselves. Ada answered sweetly—"Happy Albert! I have never believed in what is said of wedding days being the happiest days of all until now." "And my greatest wish," Albert continued, "is that I may always be able to keep you happy, and to make each day and year better and happier than the last." "And my wish is," said Ada, "that I may ever prove the true helpmate you are taking me for."

No thought came to those young, joyous souls of the sorrows and heartaches awaiting them in the coming years.

ONE year later their first child was born, and a few weeks after Ada confided to its tiny, unconscious ear the fact that she had not known how much happiness this life can bring to mortals until it had come to nestle in her arms. She and Albert were blest with nine such priceless gifts in all, but not all of them came into such peaceful, pleasant surroundings.

Albert and Ada remained in Fort Ann until 1832, then a change came to them. Albert, returning from a business trip which had taken him some distance from home, brought his wife a book which he believed would interest her as it did him.

He told her he had met a min-

ister of the Gospel who had taught the same as Jesus had done when He was on the earth, and told of a young Prophet named Joseph Smith. The minister's name was Sidney Rigdon and the book Albert had purchased of him was the Book of Mormon.

Albert and Ada together studied and embraced the Gospel, were baptized, and with their five children moved to Florence, Ohio, to be near the Saints. From that time on they followed with their chosen people and shared their prosperity and their disappointments, their sufferings and their rejoicings.

Other children were born to them in different localities, and some of their precious flock they buried by the way as they were being driven from place to place. Perhaps the most severely trying of these experiences came when their son Paul, a young man, was brutally killed during the persecutions of the Saints in Missouri. But there was no thought of ever turning back with either Albert Clements or his wife. They were united in all that came to them and the great love they held for each other strengthened them for each emergency and every sacrifice.

AFTER the expulsion of the Saints from Missouri, and when with the others the Clements settled for a time in Nauvoo, a son was born to them on November 15, 1842. They named him Albert Nephi for his father and their favorite hero in the Book of Mormon. The parents had each now reached the age of forty-one, and this son was, in a way destined to become the most important, or prominent member of the family.

At the time of the martyrdom of Joseph and Hyrum Smith—the Prophet and Patriarch—Albert, like many of the brethren, was away from Nauvoo engaged in labors for the strengthening of the Church and the support of the families.

When news reached him of the terrible tragedy at Carthage, which by the death of Joseph took away the earthly head of the Church, as soon as possible he cancelled all engagements, dropped the work he was occupied with and started for Nauvoo, there to face whatever hardships might be in store for him in connection with his beloved people and family.

At a small town one evening while on his journey he met a relative of his mother with whom he had been associated in past years. This gentleman kindly invited Albert to his home to remain over night and the invitation was accepted. He was traveling with a span of good horses, one of which he found in the morning very sick and unable to proceed on the homeward journey.

Upon entering a nearby store for medicine with which to treat the disabled animal, Albert was highly delighted at meeting Elder Sidney Rigdon, who was on his way from Pittsburgh to Nauvoo.

SIDNEY and Albert were both exceedingly gratified at meeting each other, and they sought and had a few moments' privacy in which they discussed the great calamity that had befallen their people in the awful death of their beloved Prophet leader. Sidney comforted his quiescent listener by acquainting him with the fact that he himself was hastening to the Saints to take the position awaiting him as their guardian and director in place of the slain Prophet whose loss they mourned. A great burden was thereby lifted from Albert's grief-stricken heart. Although on account of

the sick horse, he could not travel on that day, it did not matter so much. President Rigdon would soon be with the crushed and hopeless Saints, would arouse their stunned energies and revive their faith and confidence in the goodness and wisdom of God. And his own family, Albert felt sure, would be all right. His dear, noble Ada would be staunch and brave as she had always been and would keep their children safe and contented. He would be with them again before long to help cheer and comfort them, and all would be well with them and with the Church.

By the exercise of great care and skillful nursing the sick horse was rendered able to travel within a few days. But Albert realized that very gentle treatment and no haste with the horse must still be cautiously observed in order that he might proceed on his way with some degree of safety. Other hindrances were also met with. The mending of a broken wagon wheel caused a delay of several hours. Then came the humane necessity for helping some over-loaded wagons with poor, run-down teams across quite a long stretch of heavy, almost impassable roads. Thus one thing after another transpired to lengthen out the time of Albert's journey until the 15th day of August, 1844, had arrived when he reached Nauvoo. So excited and over-joyed were his wife and children to have him at home with them again after so long a separation—it seemed to them like years instead of months with all the distressing things which had happened during his absence,—that nothing was talked of or perhaps even thought about but their own family affairs for an hour or more following his reaching home. By that time all the children had turned their attention to other things which interested them, except baby Albert Nephi, who refused to leave his father's arms for any other position.

WHEN the husband and wife were alone, save for their baby nearly two years old, they placed their arms around each other and looked into each other's eyes with love and confidence as true and tender, if not so young and impulsive, as that which stirred in their hearts the day on which they were married more than twenty years ago. The baby held between them watched them kiss each other and he slobbered both their faces with his own sweet, baby kisses, patted their cheeks, and played with and mussed their hair, entirely unconscious of the all important sequence contained in their low voiced, earnest conversation. Dear little Albert N.! Truly he sensed nothing of the weightiness of the following words as they passed between his idolized father and mother.

"Albert, dear!" said the wife, "I should have been the happiest woman in the world, I think, one week ago this morning if you had been with me in the meeting that was held in the Grove at that time."

"Why, dearest? Was the meeting different to or better than others we have attended together?" Albert asked. "Don't you know about it—haven't you heard?" exclaimed Ada almost incredulously. "I have heard nothing and know nothing of it—tell me!" Albert answered. His wife responded—"Well, I have been thinking all along that surely you would be told all about it, and of course you would be feeling relieved and happy over it, the same as myself and most of our people. But if you have not heard then certainly I shall gladly tell you, for all must know about the most marvelous and

glorious meeting that the Saints here have ever known anything concerning."

ALBERT was beginning to be enthusiastic and anxious to hear the whole story. Taking the baby's hand from covering his mouth, he asked eagerly—Was President Rigdon there in his place, and did he take up the reins of government and start the good work speeding on with new force and vigor?"

"Why do you ask a thing like that, Albert?" the woman questioned with a look and in a tone that would indicate she almost felt it sacrilege for her husband to have given utterance to such thoughts.

"Yes," she continued, "Sidney Rigdon was at that meeting! but he was no better prepared to take the leadership among our people than this baby of ours is. I have heard him speak in meeting when the Spirit of God was with him and when he propounded principles of truth and righteousness in a way that would be instructive and convincing to honest hearts. But he has changed—he has lost the faith and power he possessed when he stood next to the Prophet and was humble and fearless as the Saints must be to live near the Lord. He was the first speaker in the meeting, and he said he had come to offer himself as a guardian and a leader for the Church! that he was the man appointed by the Lord to be spokesman for Joseph. But he was entirely void of the spirit he formerly manifested. He could scarcely talk at all some of the time. There was nothing of the grand personality of the Prophet to draw the Saints toward Sidney Rigdon, either in his voice or words or looks. He talked for one hour and a half and we became very tired sitting on those hard wooden planks, but in all his discourse there was nothing to lift the cloud of sorrow from our hearts or to arouse our faith and hope to new life." Ada paused and Albert spoke with undisguised misgivings and said: "You certainly surprise me, Ada! And was that the thrillingly delightful meeting you wish I might have attended?"

WAIT," Ada answered! "that was only the forepart of the memorable meeting, and that part was exceedingly tedious and unsatisfactory. But as soon as Sidney Rigdon had finished and sat down, Brigham Young arose and—oh, Albert! it was Joseph appeared, with his voice and words as he spoke, which I do so wish you might have seen and heard." There was silence for a moment. Baby was beginning to nod sleepily. Albert softly laid the little head over on his breast and then said: "Well, Ada, what of it all? Can't you tell me? Was anything decided concerning the future movements of the Church. Who will take the lead—was that fixed?"

"It certainly was, Albert," Ada replied. "That question settled itself, or the Lord settled it. I will tell you how. Sidney talked for a long time, as I said, and offered himself as a guardian for the people. But his speech was delivered in a doubtful, hesitating, even cowardly way, which failed to impress the Saints with any confidence in him or desire to accept his offered guardianship. I believe many must have remembered as I did how Sidney, after being brutally dragged out of bed by drunken mobs, and with the Prophet who was treated the worst of the two—tarred and feathered—said if Joseph Smith's God was going to let him be put through such a course as that, Joseph would have to take it without him for he could

not stand such usage. Many of us heard him say that, and also knew that he proved treacherous to the Prophet and the Church because of cowardice, instead of standing like a hero and sharing the Prophet's sufferings even unto death if it had been required. There was nothing about Sidney Rigdon to inspire even common sympathy or respect."

Albert arose and carefully placed little Albert N. asleep on the bed. Then turning to his wife he said, "Ada, dearest, I fear you are greatly prejudiced against President Rigdon. I feel that he has been misjudged and unfairly dealt by." Ada felt a strange suffocating pain in her chest as she listened to those words from her beloved husband. So many were weakening—undecided—so much was being said among the false pretenders around them. Leading Albert over to the window she placed her arm affectionately around his waist and his quickly encircled her shoulders. As they looked into each other's faces, she sadly discovered that his features were drawn and troubled, and he saw with great hurt in his heart that she was very pale.

"LET me finish telling you of the meeting," Ada said. "The last was the good part of it. When Brigham arose and commenced speaking his face and form immediately assumed the exact appearance of the Prophet Joseph Smith. And he spoke as distinctly in the voice of the Prophet as you ever heard Joseph speak himself. He told the Saints that the keys and power of the leadership of the Church had been sealed upon the quorum of the Twelve Apostles with Brigham Young as their President. This had been done by the Prophet himself by commandment from the Lord. And much more he said, although he took but a short time to say it. The Saints were all converted to the fact that Brigham Young was the right man, with the Twelve, to lead the Church now, and all the congregation voted for that—there was not one hand raised in opposition."

Albert was about to speak when one of the girls came to the bedroom door and told her parents that dinner was ready and asked them to come and eat. The family gathered around the table, but there seemed to be something strangely cold and lacking harmony which they could not understand, for there should have been rejoicing in a goodly degree over the safe return home of the husband and father.

JUST as the meal was finished a messenger came to the door and beckoned Albert outside. The summons was readily obeyed and for a few moments Albert remained talking with the young man. When he returned his wife asked what was wanted of him. Albert replied, "There is a meeting of some of the brethren this evening, which they would like me to attend.

"Is it concerning the finishing of the Temple?" Ada asked with a show of brightening, and she continued, "I have been so in hopes you might be called to that work."

"No," answered Albert. "I do not know what the business to be considered is, but the meeting is called by President Rigdon and William Marks."

"Surely, Albert, you will not attend it!" his wife exclaimed almost with alarm. "Certainly I shall, Ada!" returned the husband with decision.

From that time on differing opinions in relation to their religious views rendered Albert and Ada Clements very unhappy. The most severe trial of their faith came to

them from the fact that Albert saw Sidney Rigdon as his leader, while Ada had actually seen the mantle of Joseph Smith fall upon Brigham Young, and knew positively that Brigham was chosen of God to direct the affairs of His Church and people. She knew this great truth by even a stronger evidence than the seeing with her eyes and the hearing with her ears. She knew it by "The testimony of the Lord (which) is sure, making wise the simple." But with all the power she was able to exert in her husband's interest she could not make him see it, he was so blinded by the influence of crafty men. And although he tried with all the fervor of his soul to induce his wife to see the subject as he viewed it, she had been shown the true light, had accepted it, and was determined to follow whereever it should lead.

The Clements were scriptural students and they read and talked over the Savior's sayings found in St. Matthew, chapter 10, verse 37—"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." And Ada remarked that although husband or wife were not mentioned it might be supposed justifiable to include them also in the argument.

Then Albert asked, "And will you give me up, Ada, and follow Brigham Young into the wilderness you know not where or what fate may await you, while I shall remain in peace, and have no more of the persecutions and disturbances to which we have been so long subjected?"

ADA replied with heroic determination, "I shall continue with the Church of Jesus Christ of Latter-day Saints and share its fate, even unto death should that be necessary. But I shall never cease to love you, Albert, whether you follow Sidney Rigdon or any other man. And I shall pray for you always that you may be brought to see the truth, even as was Saul of Tarsus! for you are blinded as he was by delusive spirits and the craftiness of unreliable men." Thus they came to the parting of the ways.

Ada with her children, who decided to cling to their mother, left Nauvoo among the earliest of the Saints who were driven from their homes there, and moved to Winter Quarters. To his credit Albert was generous in providing as comfortably as he could for the travels of his wife and children, although they were leaving him in sorrow and loneliness.

A number of years passed before the way opened for Ada and her children to journey on to the Rocky Mountains. Albert Nephi, the son born in Nauvoo, was a boy nearly ten years and drove his mother's ox team across the plains when the family came in Captain Warren Snow's company, arriving in Great Salt Lake Valley, October 9, 1852.

During all the poverty and struggles of the early Mormon Pioneers through which Ada had passed, she never lost faith in the innate goodness and integrity of her husband's heart. Nor did she neglect to mention him in prayer, asking that his heart might be touched with the testimony of the divine mission of Joseph Smith as a true prophet of God, whose life, like that of the Savior, had been sacrificed for the Truth's sake. If only this could happen she knew he would turn from the folly of being misguided by apostate leaders, and through repentance be forgiven of his sins.

ONE day quite a shock came to Ada in the following manner. An Elder who had been commissioned to look after some matters in the affairs of the Church had just returned from a trip East. He called on Ada and told her he had run across her husband in Iowa. Albert, he said, appeared to be in good health and was prospering in a worldly way. The surprise came then, which for a short time somewhat bewildered Ada. The Elder informed her that Albert—her husband—had employed and paid him to accompany him to some lawyers who had made out a bill of divorcement, which needed only Ada's signature to make it a legal document dissolving the bond between them which had united them as husband and wife. The plea which Albert had used in the suit was desertion. All there was for Ada to do to make the decree complete was to sign her name to it in the presence of witnesses. Only a brief time she wavered while she considered the question. It would be as well, she decided. The marriage had been only for this life, any way. It had nothing to do with the eternity beyond. So the affair was settled and Ada Clements was a divorced wife. The Elder sent the document to Albert.

In 1863 when a young man of twenty-one years, Albert N. drove an ox team back across the plains as a Church teamster to assist in bringing a company of Saints to Zion, Utah. He found time to visit his father, who was greatly surprised and over-joyed to behold again his youngest son.

How delighted that father would have been could he have prevailed on that son to remain with him and share and inherit his worldly possessions. He had been prospered in acquiring means and was well off as far as worldly riches go. He had also married a good and pleasant woman who kept a neat and comfortable home for them, but no child was ever born of their union. The home was in Iowa and the father had joined a branch of what was then known as the Josephite Church.

HAD Albert N. been disposed to remain there with his kind-hearted, affectionate father, what a life of ease and pleasure he might have found. Great opportunities might have been his for acquiring knowledge from schools and by interesting travel, instead of passing his days and years in laboring for a living and attending to duties required of him as a member of the Church. But all those alluring prospects held no temptation for the honest-hearted Utah boy. He was glad to see his father and spend a short time with him, and to bear a humble, sincere affirmation to him and his wife that he knew by the testimony with which the Lord had blest him that Joseph Smith was a true Prophet of the Lord, and that Brigham Young was indeed the Prophet's lawful, heaven-appointed successor. Then he wanted to hasten back home to Zion and his loved ones there as soon as he reasonably could, which he did.

When Albert N. reached home and his mother again she was glad to learn that his father had married a good woman. "It is better for him," she commented. "The man is not without the woman, neither the woman without the man in the Lord."

The next year, 1864, the Clements moved from Utah into Idaho, and settled at Stockton, a branch of Oxford.

In 1865, having discovered "the finest girl in the world" (for him) Albert N. married Elizabeth Ann

Boyce. His mother, being persuaded that she might do more good in the world as a comfort to others and by being helped herself over some hard places in life by marrying a man named James Steers, consented to the change this brought to her. After a few years Mr. Steers died. Other years passed, and again, for the sake of helping and of being helped Ada was married to a Mr. Wilbur. He also died after a time. No children were born of either of these marriages, nor had Ada consented with either for a Church marriage in the Endowment House, which was then being used temporarily while the Temples were building.

Albert N. went East a second time to assist in bringing emigrants to the Valleys in 1868. This time he drove a horse team. Again he visited his father, and with him attended one of his Church meetings. On returning home the father asked his son how he enjoyed the services. The son promptly replied, "It was as sounding brass and a tinkling cymbal." He then bore a strong testimony of the truth of the Gospel to his father! he said, "The day will come when you shall see the light! And when that time does come, father, and with your religion goes everything else and you haven't anything, remember you can have a home with me. Just send me word. Here is a purse I wish to give you as a token, and I pray it may ever be full."

IN the years that followed nothing was heard from the father. Albert was in a new part of the country, Idaho, working steadily, and bravely making a livelihood for his young and increasing family. During this period the father's wife died. His means all slipped away from him. The mother twice widowed was now alone, living some distance from her son, Albert N. The mail came into their town twice a week from Corinth.

One Friday morning the mail brought Albert N. a letter from his father, telling him his prophecy had been fulfilled—that he was left desolate, and had not sufficient means to come to him; but that he had seen his mistake and wished to come to his people. In the afternoon the mail went out and with it a letter from Albert N., telling his father that on the following Monday he would go out on the mail and send him money for his fare. At that time he only had fifty cents in the house, but the money must come—he knew it would. How he prayed and schemed!

Sunday morning came and as yet nothing had been brought to the mind of Albert N. to show him how he was to obtain the money which he must have. He sat in his front room; the south door was open, letting in a flood of bright sunshine. His heart was lifted in prayer. A stranger horseman rode up to the gate. Without waiting for him to dismount Albert N. hastened to him and passed the time of day. The following conversation then ensued:

Stranger: "Do you know of anyone with a yoke of oxen for sale?"

Albert N.: "Oh, yes! I have two of them."

Stranger: "Where are they?"

Albert: "In the pasture. Shall I drive them here, or will you go there?"

Stranger: "I will jog on down with you."

All the while from Albert N.'s soul, the prayer was being offered up: "O Father in Heaven, put it into his heart to buy them! For the promise to my father I must keep."

When the oxen were rounded up, two fine yoke, the stranger selected

one pair and paid Albert N. $100.00 for them. Next morning Albert N. was off to Corinth, and borrowing $100.00 more, forwarded the $200.00 to his father. He then made arrangements with Brother David Eccles to meet his father when he should arrive in Corinth, and give him every attention in case he, his son, should not be there himself.

Albert Nephi had confided a little scheme to his wife, and she prepared a room for his mother and persuaded her to come and spend a week or two with them—all unconscious of the fact that her "first love," the father of her children was soon coming to them.

AT the proper time Albert N. drove over to Corinth to receive his father and take him home. Brother Eccles met him; his father had just arrived and was resting in the best hotel in town. The charge for his entertainment Brother Eccles had paid. When the father and son met, there was in that hotel a scene of great rejoicing, although no dry eyes were beholding it. It was a reminder of the memorable meeting of Jacob and Joseph in Egypt, Genesis 46:29. As soon as he was able to speak, the father drew a purse from his pocket and said as he handed it to Albert N. "Do you remember this, my son? It is yours with all it contains and I am now in your keeping." His fare had been $180.00 and $20.00 remained in the purse.

Albert and Ada knew nothing of the meeting planned for them by their son and his wife until it took place in their home. But notwithstanding the long separation and the changes brought to both, there was nothing between them that could not be readily forgiven; a complete and sincere reconciliation immediately followed. Albert was humbly penitent for the mistaken course he had pursued. And his wife and their children, also the Church authorities, were all rejoiced to forgive and to receive him back into the true fold of Christ.

Albert Clements and Ada Winchell did their courting all over again. And after awhile, when they were all ready, their faithful, youngest son, Albert Nephi, fixed up his wagon, hitched up his team, and drove with them to the Endowment House in Salt Lake City. There they received blessings and promises reserved for the pure in heart who are obedient to the laws of God. And Albert Nephi had the unique privilege of witnessing the marriage of his own father and mother—their true marriage, uniting them for time and all eternity.

Before leaving the sacred building, Ada referred to their former marriage so long ago and so far away in Fort Ann, New York—how happy they had been then in each other's love. And she said, "But this day is far more blessed, and our happiness more sure and complete. Is it not so, dear Albert?" Her husband responded tenderly and reverently, "Indeed it is true, my dearest Ada! And this glorious triumph over which we gratefully rejoice today, I humbly and fervently acknowledge is very largely due to your undeviating Faith and Prayers and Faithfulness."

SPRING TIME

By Camille Cole Neuffer

Joyous spring is on the wing:
And we shall all be gay,
When bleak old winter sheds her coat:
And stealthy slinks away.
When chilly frost to us is lost:
And spring has come to stay.

Balmy spring is on the wing.
And winter's fast retreating.
Loudly blows the old March wind
Round barren cliffs a beating.
When Robin Breast, does build her nest
And sings her anthems gay.
Oh we shall all be happy,
When spring has come to stay.

Joyous spring is on the wing:
Old winter echoes low.
Daisies peep their naughty heads
From out beneath the snow.
When sparkling rills rush from the hills:
And dance through woodlands gay.
Oh we shall all be happy
When spring has come to stay.

Moral Training Through Home Work

Radio speech delivered over K. S. L. January 26, 1930, under the auspices of the Utah State Departmene of Education.

By Milton Bennion

THAT the conditions of modern life, in cities especially, have brought about radical changes in the home, and more particularly in the duties and responsibilities of children, is widely recognized. Many writers on modern education and some sociologists have lamented the fact that the home no longer furnishes favorable conditions for training children to carry their share of responsibilities in cooperation with other members of the family. In this respect, at least, they hold that the home has ceased to be an educational institution. Many educational administrators have for a generation, more or less, taken this for granted, and have devised various ways of annexing this responsibility to the schools.

There is a tendency in human nature to idealize the past, to think only of its glory and to forget its gloom. There is also a widespread tendency to have visions of a future millennium when all the evils and deficiencies of the present will be automatically swept away. Thus the evils of the present become magnified in the light of the Eden of the past and the Paradise of the future.

ANY rational consideration of historical and social facts will, however, convince anyone that the past had its evils and limitations, and that the millennium is not likely to come without long and persistent effort on the part of those that are to realize it. The multiplicity of duties in and about the old fashioned rural home doubtless did furnish, under wise parental leadership, excellent opportunities for moral training. It is also true that many parents were deficient in knowledge of child nature and education and so did not make use of these opportunities.

It may be too severe even to think of the type of parent who was more interested in the care of his cattle than in the education of his children, and who would, unconsciously no doubt, sacrifice the future possibilities of his children for the betterment of his dairy herd. It was such grim facts as these that made necessary enactment of compulsory school attendance laws and other measures for the protection of children against the ignorance and the economic greed of some parents.

These unsavory historical facts are here mentioned because there are quarters of the earth, and even parts of America, where these conditions still exist. The fact that they are more rare now than they were a century ago is to the credit of the present and a basis of hope for the future.

AS civilization advances and conditions change radically, mankind very naturally outgrows many social defects such, for instance, as that of stunting the physical and mental development of children through excessive toil. New conditions, however, bring new problems. People are frequently carried from one extreme to its opposite, from poverty and excessive toil to great wealth and luxury and with indo-

lence following in their trail, the familiar condition, "Where wealth accumulates and men decay."

Yet wealth, properly used, may be a means of high and worthy attainment. Comfortable homes and modern conveniences need not destroy the moral influence of the home. The greater leisure and opportunities for study on the part of parents, together with the facilities of modern education now available to children, can be utilized for the improvement of home life. There is still work enough for all, for each in proportion to his abilities and his opportunities.

ONE of the foundational principles of character education is development of personal and social responsibility. This is a quality of character that may be developed in some degree in early childhood; it should receive the attention of parents throughout the whole period of development of their children from infancy to maturity.

The great need for developing a sense of responsibility is at once manifest to one who has to deal with a person deficient in this quality. One of the chief means of insurance against such deficiency is the wise use of home work as a means of training young people. The work to be done should, of course, be suited to the age and strength of the child and not of such a nature as to be excessively or persistently tedious.

Care should be exercised not to antagonize the child or to have him feel that he is assigned work that is too menial for the parents themselves to do, or that he is working for his parents in slavish fashion rather than that he is working with them in the performance of necessary home tasks.

Parents and children should be partners in the maintenance of their common home. Parents are, of course, senior partners in the business, they should, however, never play the roll of dictators or slave drivers. Two fundamental principles they should always keep uppermost in mind; i. e.

FIRST, they should recognize the fact that the child is a person and that requirements made of him should always be with his own ultimate best good in mind. He should never be regarded as merely a means to the fulfillment of the purposes of another, not even those of the parent. This is not to say that he may not be of service to parents; such service, however, should be of a kind that will, in the long run at least, be mutually helpful.

The child labor laws of modern progressive states are based upon this principle. Any kind of labor that stunts the physical, intellectual, or moral development of a child is or ought to be illegal. This, however, is not true of many kinds and quantities of labor that children may perform in and about the home.

SECOND, a parent should never require the child to do anything that he is not willing, if able, to do himself. In line with this principle it is advantageous for the parent, whenever feasible, to work with the child.

There is a fourfold advantage in this. It tends to dignify the work in the mind of the child; it creates a bond of sympathy between parent and child as they are engaged in a common task; it furnishes a most favorable opportunity for social intercourse, companionship, through which the parent may influence the attitudes and ideals of the child; it furnishes opportunity to develop confidential relations that may lead the child and later the youth, to

consult freely with the parent in regard to his difficult problems—problems most vital in their relation to his future development and happiness.

THE attitude of the child toward home work is influenced to a much greater extent by the actions and attitudes of the parent than by anything the parent may say. A cheerful, willing, joyous attitude on the part of the parent will tend to develop the same characteristics in the child. These qualities of character are contagious. It is to this kind of contagion that young people should be constantly exposed.

On the other hand, if the parent regards the work as mere drudgery the child is almost sure to groan under the burden. Part of the difficulty comes about from one person's trying to do too much, thus lowering the vigor of both body and mind. Anything that is to be enjoyed must be done with zest. This zest is, however, influenced not only by fatigue, but also by interest, and this in turn by the thought that is given it. As to attitude, why not cultivate the habit of thinking of household tasks in the light of their importance, their contribution toward maintaining comfort, health or artistic standards.

ANY thoughtful person may readily appreciate the daily systematic care necessary to make and to keep a room attractive, the necessity of dishwashing, or the practical value of the dozen or more other routine tasks that have to be done every day or two or three times a day. Consider what home conditions are like when those tasks are not done, and they will at once appear as worth doing. Failure to perform some simple little task may cause distress out of all proportion to the time and care needed to do it.

All work should be carefully planned and, where possible, thoughtfully executed. Careful planning ahead saves time and effort and, as a rule, also improves the quality of the work.

WHAT are some of the labors in which both parents and children may participate? Let us begin in the kitchen, where there is that ever recurring task of cleaning and drying dishes, only too commonly thought of as drudgery.

Where there are a number of persons in the household this job may be lightened and tendency toward monotony relieved by making it a cooperative one. For one person to have to wash, dry, and put away dishes three times a day, or even twice a day, is satisfactory only when there is no one available to help and to contribute good cheer to the occasion. The more dishes there are to care for, the more this fact is apparent.

Children may well begin early to participate in this kitchen activity. A child that is old enough to begin first grade in the public school may well also begin first grade in the kitchen—drying and putting away knives, forks, and spoons, for instance, while other phases of the job are attended to by other members of the family. Wiping dust from furniture and fixtures in the house is another simple task that the child may share with adults.

The same may be said of keeping books, magazines, and papers in their proper places. In this it is partly a matter of training the child to put back in place at the proper time, things that he uses. He seems naturally prone to throw them down anywhere, assuming that the job of putting them in their proper places belongs of natural right to Mother, or to the maid, if there chances to be one.

Closely allied to this is the problem of cultivating thoughtfulness with regard to household affairs and such habits of orderliness and cleanliness as will reduce to the minimum the so-called drudgery of housekeeping. This in itself has great moral value.

IT is not the purpose here to discuss the details of housekeeping, but merely to offer a few samples of what may very well be done by way of cooperative work and to direct attention to the moral values that may be derived from such cooperation between parent and child.

This point is well illustrated by the story of the college girl who tells with enthusiasm of the good times she had with her mother while sharing with her the household tasks. Her mother used great ingenuity in making the work pleasant and a means of intimate companionship; this, to such an extent that both mother and daughter rather resented the intrusion of a third helper.

WITHOUT the house there is normally the problem of caring for lawn, flowers, and in some instances, vegetable garden and domestic animals.

In these appendages of the home all members of the family should be interested; responsibility for their care, however generally falls to father and son; mother and daughters are likely, however, to be at least equally aggressive in promoting the artistic features of the home environment. In any case common interest is fostered by common participation in the labor and other responsibilities involved.

Any one may easily think of many other specific jobs in and about the home in which children and parents may share. While the values to be derived are here discussed with special reference to children and youths, it is nevertheless a fact that parents also may share in many of these moral values.

WHAT are some of these moral values in addition to that of developing individual and social responsibility?

We suggest for consideration the following: First, development of thrift habits. This means not only industry, but also the habit of wise spending and judicious saving. These qualities taken together are essential to economic independence. This remark carries the implication that money is somehow involved in connection with home work. It is, without doubt, one important aspect of the question, but, of course, not the only one.

No child should get the notion that he should be paid for every home duty performed. He should rather grow up with the thought that the family is an economic unit, and that each member of the family should give of his time, energy, and means in proportion to his abilities, and that each should receive in proportion to his needs.

SOME of these needs are financial, and of these the child has a share, however small. He should learn early to evaluate money, to exercise self-restraint against spending it hastily and foolishly, and to learn as he grows older how to provide for his own needs.

In some families each child has a weekly or a monthly allowance for his personal needs, or, may be for spending on his own pleasures. This plan is more favorable to development of responsibility, self-respect, and independence than is the plan of forcing a child to beg for every cent he gets. There are mothers who will readily understand this.

May it not, however, be better in connection with a regular allowance to assign some regular duties, not necessarily with the idea of fixing exactly the economic value of the duties, but rather with the idea of correlating in the mind of the child privileges with duties. This is a most fundamental principle in ethics, i. e., for every right or privilege there is a corresponding duty.

THIS practice also tends to stimulate industry, responsibility, and practical adjustment to the principle that each should serve in proportion to his ability, while he receives in proportion to his needs.

The amount to be paid will be determined in some measure by the circumstances of the family and in still larger measure by the use that is to be made of the money. Is it to be used for such things as candy and shows only, or is it also to pay for music and private music lessons, for clothing, or for other necessities?

Consideration of abilities and needs—the utilitarian theory of property—rather than the labor theory alone, should always be uppermost. The labor theory has its value, but it is wholly inadequate to the economic life of the family. In itself it is even an inadequate basis for the economic life of the state.

The child will, of course, receive much more than he can give; he should, however, develop to the point where this condition can be reversed. Meantime he should be acquiring habits of using his time, his abilities, and his economic resources in ways that will be most valuable to all concerned. Home work may save him from habits of careless use of time as well as of money, to say nothing of the evils of dissipation that may result from such idleness and carelessness.

CHILDREN should be trained to appreciate the value of time. They should be led to realize that their own accomplishments in life will depend primarily upon how they invest their time. To make the most effective investment there is need of a time budget. It is more important than is a financial budget, now so generally recognized as essential in all sound business practice.

Yet many people are most wasteful of their time, throwing away hours when they would be horrified at the thought of throwing away dollars. Habits pertaining to the use of time are generally formed early in life. Children may be helped to form right habits by training them to budget their time. including, of course, the time allotted to home work and specifically to each job assigned to them. This may be an antidote against developing the habit of procrastination and mere dawdling over a piece of work.

IDLENESS and irresponsibility among the children of the well-to-do, where these conditions exist, may be a greater menace to them and to the nation than is much of the child labor now forbidden by law. This is no defense of such child labor. Child labor laws are here referred to only to emphasize the opposite evils of idleness and irresponsibility, which cannot easily be cured by legislation; the remedy is, however, within the power of the family, at least until the abilities and the needs of youth call for regular employment outside the home. It then becomes also a community problem.

It should be noted in passing that one of the greatest community needs is extension of home employment to well regulated community employment for youths during their vacation periods. The lack of such

employment may be morally disastrous. Solution of this problem calls for cooperation of all parents with the schools and the business organizations of the community. Here is a great educational opportunity that should not be neglected.

VARIETY in the work to be done in and about the home; and, of course, suitable outside jobs for young people, have great value for pre-vocational education, vocational guidance, and possible future avocations.

In the matter of selecting a life's work practical experience is indispensable, more important than mere theory. Both are essential to wise guidance. The home can make substantial contributions on the practical side. Parents may not properly dictate or in any degree attempt to coerce their sons and daughters into preparation for any particular vocation. They can, however, with justice lead their young people to see that they are morally obligated to choose and to qualify for a life's work, both as a means of social service and also as a means of their own economic independence.

As a help toward this end they should provide their children with a variety of vocational experiences, and should cooperate with the schools in providing them with information about vocations.

This subject may well be a topic of conversation while parent and youth are working together about the home. Concerning these matters an earnest, energetic youth is likely to have much more enthusiasm than practical wisdom. The opinion and counsel of a thoughtful, intelligent, and sympathetic parent may be a very valuable supplement to the inexperience of youth.

It may be suggested that all of this can be done quite apart from home work. That may be, but the habit of doing things together develops a bond of sympathy and understanding that is not usually developed by talking together merely.

ANOTHER phase of this problem concerns training sons and daughters to become successful husbands and wives, fathers and mothers. Some one has recently suggested trial vocations as substitutes for trial marriages on the theory that if people were trained in vocations and had some experience in responsible work, and in this connection, learned the value of money and the necessity of wise and limited spending, there would be little need of trial marriages.

This may be true, but of equal or even greater importance is practical experience in carrying on the essential work of the home. This is in part a matter of knowing how, but it is also and more fundamentally a matter of habit and attitude.

One who has been trained from childhood to cooperate with other members of the family in carrying on the business of the household is much more likely to continue such cooperation in mature life than is one who has never been thus trained. Many a joyous honeymoon has been marred through one party's throwing all the home burden upon the other. When both parties shirk responsibility, home life becomes practically impossible and the young couple may then choose between a boarding house and the divorce court.

HABIT, as has often been pointed out, is one of the most powerful factors in life. The habits of childhood and youth tend to persist throughout life. This applies to the habit of work and the bearing of responsibilities about the home no less than it applies to other habits. Habits also tend to create attitudes and these together are important

factors in developing ideals, all of which combine to create the moral and social atmosphere of the home.

Home work and the attitude of each member of the family toward that work is a very important factor in determining what the home atmosphere shall be. The good or the evil results of training in the home do not, of course, end in the home, either the one in which the child grows up or in the new home he has founded. The results go out into the life of the whole community and affect the character of the state and the nation. The very life of these institutions is determined in large measure by the families of which they are constituted, and the kind of training each new generation of citizens receives in their home.

IRRESPONSIBLE and shiftless members of families are very naturally irresponsible and shiftless members of the community, persons who are always willing to let some one else carry the load while they share the benefits. Such an attitude not infrequently leads to positive dishonesty. Out of this class ordinarily come the criminals, large and small, of the community. The more able and ambitious the individual the more disastrous may be the lack of proper training.

On the contrary, the early establishment of habits of industry, responsibility, with harmonious cooperation in the family, lays the foundation for those qualities of character which make of the naturally capable the great social, political, and religious leaders of the community; while of those of ordinary or even less than ordinary ability it makes the substantial, dependable body of citizens upon whom the orderly life of the state and the nation depend.

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Questions in Theology

Questions in Theology; as presented to the Theological Department at the recent Conference.

(Discriminate carefully between what the Book of Mormon says and what you infer from what it says.)

I.

1. What does the Book of Mormon tell us about the pre-earth life—(a) of Christ? (b) of man generally? 2. Is there any mention there about the pre-earth life of satan? 3. What details are we in possession of respecting the pre-earth life? Which of these do we get from the Book of Mormon? 4. What does the Record say of the purpose of our coming to the earth-life?

II.

5. According to the Book of Mormon what is the relationship between God and man? 6. In what ways does the Record show the Lord's concern for man? 7. Tell the ways through which the Book of Mormon people received light from heaven. 8. What is said about Christ's relationship to man, to America, to the world generally? 9. Does the Record say anything about the Godhead? If so, what? 10. What attribute do you think of in connection with the fact that God was so concerned with the people on this continent? 11. Study Alma, chapter 29, verse 8, and give your interpretation of it. How does that idea conflict with the Jewish idea at the same time?

III.

12. Did the Jaredites have a church? If so, in what ways did it differ from that among the Nephites? 13. Describe in detail the church among the Nephites, keeping close to the facts. 14. Compare the Nephite church—(a) with that in Palestine at the time of the apostles, and (b) with our own in this age. 15. What religious ordinances did the Nephites have? (Distinguish between a principle and an ordinance.) 16. What manner of life did the Nephite church require of its members? (Be specific.) 17. Give in detail the teachings of the Book of Mormon respecting the state between death and the resurrection. 18. What does the Book of Mormon say on the resurrection from the dead? 19. According to Lehi what is the purpose of life? Distinguish between pleasure, happiness, joy.

IV.

20. What do you understand by—(a) the spirit of a home? (b) of a book? (c) of a person? Tell the various kinds of spirit each of these may have. 21. What is the spirit of the Book of Mormon? Which of these adjectives apply to it—gay, solemn, serious, pious, religious, atheistic, irreverent? 22. Is there any humor in the Book of Mormon? If not, why not? Do you have any reason for believing that the Nephites had a sense of humor? 23. Is the Book of Mormon too serious in its general tone—(a) for you? (b) for the boys and girls of today?

Questions on Nephite Life

(Discriminate carefully between what the Book of Mormon says and what you infer from what it says.)

I.

1. What kind of houses did the Jaredites live in? The Nephites? The Lamanites? 2. Did they have any domesticated animals? If so can you tell what they were? 3. To what extent did they carry on trade—first, the Jaredites, and next, the Nephites? What about the Lamanites in this respect? 4. Did the

Jaredites or the Nephites know anything about ships and navigation? If so, to what extent? 5. What do you know about the money of the Book of Mormon peoples? What metals did they use?

II.

6. How large were the families of the Jaredites and the Nephites? 7. Did either of these people practice plural marriage? Do you know of any nonpolygamous families that have had twenty-two children? 8. What was the work assigned to the Nephite women? What influence did they exert, so far as we know? 9. Did the Nephites generally know how to read and write? Give references for your statements. 10. What do we gather about the training of children from the Book of Mormon?

III.

11. What kind of government did the Jaredites have? 12. What is the difference between an "absolute monarchy" and a "limited monarchy?" 13. What kinds of government did the Nephites have at various times during their history? Take each of these and compare—(a) with the contemporary governments across the sea in Europe, and (b) with our own at the time of Joseph Smith. 14. What sort of political government did the Lamanites have? 15. To what extent did the Jaredites and the Nephites generally participate in government? 16. Point out the ways in which the Record says the government was a failure. That is, what defects developed?

IV.

17. What occupations did the Joredites follow? 18. What occupations did the Nephites follow? 19. What did the Lamanites eat, and how did they obtain their food? 20. What social sins, like prostitution and drunkenness, manifested themselves among the peoples of the Book of Mormon? 21. Did they have any poverty? How did they deal with this social problem? 22. What characteristically human qualities, good and bad, do you find in the Book of Mormon? 23. Are any implements of any kind spoken of in the Record? If so, what?

My Gift

Lucy Wright Snow

God gave to me a gift—a spirit child;
One nurtured by His side in His own Heaven;
He bade me bear my precious gift to earth,
There to endow it with a mortal birth;
To teach my babe from whence he came, and why
He wandered thus from his loved home on high.
So, through the valley of the death I passed
Bearing to earth my babe—my God-given guest.
God help me by Thy gift—this child to me
To gain a greater knowledge of Thy power;
Quicken my senses through my sacrifice,
To feel the presence of Thy Comforter, each hour.
Teach me Thy ways, oh Lord, that I may know
How best to live and love while here below;
Endow me with the power to serve Thy Cause—
To teach my heavenly guest celestial laws.
Help me to be, at least, a thankful child.
Worthy to come back to Thy home again;
Let me return to Thee and bring my babe,
To lay it at Thy feet, a monument
Of strength, love, virtue, wisdom, grace,
Added upon, enriched, perfected here;
Let this, Thy gracious gift, my child to me,
Return approved, beloved, my gift to Thee.

The Old Juniper Tree

By Mrs. George Q. Rich

We followed the trail up the mountain
To old Juniper, one May day;
As we climbed to lofty summits,
The wild flowers strewed the way.
Far down below flowed the river;
An eagle soared over head;
There were footprints on the mountainside,
Where the bounding deer had tread;
We heard the mournful cooing
Of a dove as it called its mate;
In all that majestic setting
There was naught of strife or hate.

From that lofty throne on the mountain
We could see far, snow-capped peaks,
Could hear the voice of the forest,
Where whispering breezes oft speaks,
We saw giant pines and cedars,
But old Juniper reigns king of all,
Its bark all dry and crispy,
Its branches all twisted and gnarled.
Like a silent sentinel watching
Each day and throughout the night,
In spring, summer, autumn and winter,
The old juniper stands in its might.

We felt its aged influence
As we stood beside it there,
Watching its wind-swept branches
Bowing, as if in prayer.
Up in that mountain vastness
Living a long, long span,
Looking so old and ancient
Like the mummies we see of man.
Now the silence of ages is broken
And many that long trail will climb,
To gaze upon the old Juniper,
And view that scene sublime.

NOTE: The "Old Juniper" is the oldest living juniper tree in the world. It is more than 3,000 years old, with a circumference of 26 feet and 8 inches and is 44½ feet high. It grows out of a large cliff of rock. It was discovered in July, 1923, in Logan Canyon by Professor Maurice Linford. It is protected by the Government.

Thom's "Everyday Problems of the Everyday Child"

By Lais V. Hales

UNTIL recently parents have not appreciated the fact that the obligations of parenthood mean a great deal more than to see that the child has enough to eat and wear and does not steal, lie, or set fires. Of the many helpful books that have been written in the last three years along child development and parenthood obligation lines, Dr. Douglas A. Thom's "Everyday Problems of the Everyday Child" stands out prominently. Written in 1927, it received the "Children, The Parents' Magazine" medal for the best book of the year for parents.

Through his "Habit Clinics" in Boston, Dr. Thom had received a wealth of practical experience with children of all types. He felt that during the formative years a child is likely to acquire some undesirable habits and personality traits such as cruelty, lying, anger, etc. This was to be expected in some phase of every child's development and did not in any way stamp a child as abnormal or cast any reflection upon the parents.

So he wrote his book to plead that parents, instead of being ashamed and humiliated at the appearance of undesirable traits in their children, face them, study them, and deal with them understandingly. To him one of the most important tasks of parents is to see that the boy or girl is happy and is learning how to meet problems of everyday life successfully. Loving the child is not enough. Knowledge is required for the job of parenthood. Above all, Dr. Thom stresses the importance of the motives for conduct rather than the conduct itself.

EVERY living thing is affected both by heredity and environment, but the great majority of children with undesirable habits, personality deviations, and delinquent trends are not the product of an irreparable past, over which they have no control. They are largely the result of the environment in which they have been reared; and the dominating feature of this environment is always the parent.

Habits are the tools by which we achieve health, happiness, and efficiency. Reward, praise, blame, and punishment must be considered in bringing about desirable habits in the child. Children are born without habits. Existence necessitates the taking on of various modes of action. Whether these modes shall be desirable or undesirable will depend upon the training given the child. But important as is the guiding, directing, and training of the child, it must not overshadow the creating in the home of an atmosphere of affection, kindly consideration, and fair play.

OBEDIENCE in the child should not be looked upon as an end in itself, for it is only a means to an end, and that end is self-control and restraint. Forceful and uncompromising measures on the part of parents to gain obedience lead often to stubbornness. Obedience comes from discipline. The child will learn the value of obedience by experience, and not by any process of moralization. Let the child learn by expe-

rience that his way of doing things works out to his disadvantage while obedience leads to pleasure and satisfaction.

Make as few demands as possible upon the child and stimulate him to his best efforts by compensation. Approbation should be given without too much restraint. Material incentives should be given. Every command made by a parent should be followed up. A command worth giving is worth carrying out, but avoid overcorrection and autocratic manner.

Above all things let parents expect obedience. Do not let the child feel that you are uncertain as to his response, or that you are sure he will disobey. The child particularly wants to live up to what is expected of him.

ANGER is experienced by every individual. We do not want to eradicate it, but rather, through education, training, and experience, to teach the child how to control this emotion. Let the child early in life see that anger does not work out to his advantage. Often anger is only a danger signal, warning parents to look further for a deeper cause.

Find out what the child is thinking about. What are his problems, hopes, and disappointments? A reasonable explanation of why a child should do a particular thing will do much to train him along the path of obedience and protect him from irritability and spells of anger.

FEAR is a common emotion—one that may prove to be constructive or destructive in the development of the personality of the child. The stimulation of fear in a child is not only barbarous and cruel, but practically useless. Parents should not create about their children a perpetual atmosphere of fear—of ever present danger—by incessantly warning them of dangers. Caution is necessary to success but too many people are dominated by fear. The fears of childhood are very real to the child and should never be minimized, criticized, or ridiculed. Patience and consideration, with a kindly and confident attitude will do much to quiet the fears of childhood.

JEALOUSY between the ages of one and five is a normal reaction common to most children. If, by accident or otherwise, this emotion is fostered and allowed to dominate the personality, serious difficulty in social adaptation will follow. By its very nature jealousy carries with it a lowering of self-valuation; followed by humiliation, concealment, and shame.

Much conduct that is described as queer, eccentric, or peculiar is based on jealousy. It is not an inheritance; it is usually the result of selfishness, which means faulty training. The child who has learned to share his toys, who has learned to appreciate that his mother has other duties in life besides fulfilling his every wish, will probably not be much handicapped by jealousy.

HONESTY is acquired, not inherited. The instinct of acquisition is strong in children and they must be trained to differentiate within the family group that which belongs to them from that which is the property of somebody else. To treat stealing in children, the important thing to do is to determine what purpose the stealing served in the emotional life of the child and then make every effort to help the child meet this need in a legitimate way.

Stealing may be the reaction to a jealous inferiority, to revenge, or to a blind effort to find some satisfactory outlet. If parents meet the problem of dishonesty openly and

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The Homeless Ones

By Alfred Osmond

I sing of those whose parents have been parted,
Not by the hand of death, which would be kind;
But by a broken vow of the false-hearted
Who desecrate the temples of the mind.
Methinks their cruelty is less refined
Than those who rob the coffers of the poor.
They steal the birthrights that should be enshrined
In homes that should be builded to endure
The storms that make the brave more steadfast and secure

The homeless ones who in there dire distress
Will never feel a mother's fond embrace.
The children whom the Lord can hardly bless
With compensation for parental grace.
The storms of life that they will have to face
Without the blessings of a happy home
Stamps wantonness with that debauched disgrace
That curses the unfortunate who roam,
With no protecting care from heaven's heedless dome.

Torn from their cradles by a legal hand,
I hear and heed the homeless children crying.
The curse is stalking boldly through the land,
While wounded love in chains is sadly sighing.
While hopes of happiness are slowly dying,
The wrecker of the home laughs loud with scorn.
But Vengeance, like an angry god, is flying,
To herald forth the rights of these unborn
And comfort breaking hearts of those who weep and mourn.

Think not to fly from justice, but be sure
That all the fairest prospects of the nation
Are rocked in cradles that must be secure
From robbers and their creeds of desecration.
The birdlings, in their nests of procreation,
Are often crying for paternal care.
Heed not their cries, and drums of devastation
Will call to arms the storm-gods of the air,
To overwhelm the world 'neath billows of despair.

The Dawn of Hope For Saint and Sinner in the Life to Come

By J. H. Paul

1. "Are there Few That Be Saved?"

SUPPOSE we undertake to answer this question: "What doctrine is it, that more than any other has awakened the minds and quickened the hearts of men with a new confidence in this life and in the life to come?" My answer would be those revelations through Joseph Smith which indicate the final salvation of practically all, and possibly all, of the human race.

When Parley P. Pratt, as he viewed the heights and depths, the truth and beauty, of the doctrines that restored confidence and faith to a world floundering in the gloom of the religions of despair, wrote in a sort of ecstasy, "The morning breaks, the shadows flee," he must have been contrasting with this glorious truth the representations of "orthodox" creeds: the lake of fire, the worm that never dies, the condemnation of heathens, unbelievers, and infants, and the endless tortures of the so-called lost souls.

Infinite Love and Boundless Mercy

THE restored gospel had shown him that the Hebrew seers, the Son of the Most High, and the truths revealed to Joseph, in our day, unite in portraying, not a picture of endless future woe but one of infinite love and future joy. In expressions that, as the skeptic Huxley remarked, "are as tender and consoling to our human weakness and insignificance as a mother's embrace, but sublime also as the starry heavens and majestic as the onward sweep of ages," they proclaim to doubtful, fearing, misled mortals, "The eternal God is thy refuge, and underneath are the everlasting arms."

This was the voice of revelation a hundred lifetimes ago—a light that re-dawned upon the minds of men when Joseph Smith explained that we are at school on earth, that we shall be at home in heaven; that we left our Father's courts on high for an experience in this intermediate school; and that, if we now faithfully keep our second estate, we shall quickly, as even the sinners shall finally, graduate into that higher school, that more perfect society of the future life, where the many mansions be. We shall each be placed in that "mansion" which we have fitted ourselves to occupy—the one that will be best adapted for our reformation, growth, development, and transformation. We shall, in the words of Tennyson,

Rejoin the lost, the loved of earth,
And greet each kindred breast,
Where the wicked cease from troubling,
And the weary are at rest.

The Foundation of Hope

THIS is most striking and useful of recent contributions to the thoughts and aspirations of mankind—that in all the years to be, and throughout the very eternities to come, the fathers of men cannot be complete without their children, nor the children without their fathers; and, still more wonderful, that

the felicity of the heavenly hosts—yea, and that of the Most High himself—depends in part upon the return of the prodigals who have wandered far from their Father's house, which is, indeed, their own home and heaven.

Is Jesus our everlasting enemy? or our all-wise, eternal friend? What shall our answer be?

Ideas But Recently Held

THAT the powers and personages of heaven are the enemies rather than the friends of the human race; that only a few, the elect, will be chosen for the better life of the world to come; and that the vast majority of mankind are doomed to a future of endless suffering, from which no deliverance can ever come—these ideas, a brief century ago, were leading doctrines of standard Christian theology.

How such doctrines arose, and why they gained and maintained for ages so firm a hold upon the faith of the Christian world, was due to the very simple circumstance that these doctrines had apparently been taught by Christ and the apostles. As facts divinely revealed, these ideas were held to be beyond controversy. And certain scriptures, when taken by themselves, undoubtedly suggest that in the future world the fate of the great bulk of mankind—literally myriads of the human race—will be one of never ending sin and of eternal suffering.

"Fear Not, Little Flock"

IT was the teaching of Jesus that only a few should be found ready at his coming; and it is an obvious historical fact that comparatively few accepted his doctrines while he taught them on the earth. These were matters that greatly perplexed his disciples; and notwithstanding his reassuring words to them—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32)—they still hesitated to believe that the great majority of people were wrong and that only a few were right.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." (Luke 13:23-24.) "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Matt. 7:13-14.)

Nothing, men argued, could be clearer than these scriptures, which plainly teach (do they not?) that those who are to be saved are few indeed.

The Few That Hearken

EVEN among the few who are summoned "out of darkness into his marvelous light" * * * "not many wise men after the flesh, not many mighty, not many noble are called"; for "God hath chosen the weak things of the world" (I Cor. 1:26-27) to do his work—"a chosen generation, a royal priesthood, a holy nation, a peculiar people" (I Peter 2:9).

The truths of the spirit are usually hidden from the "wise and the prudent" and revealed unto the low and the humble—"the babes and sucklings." As in many other realms of truth, to be right and to be popular are different and often opposed things. Only the pure in heart, the poor in spirit, the meek, the merciful, the peacemakers, and especially "they which are persecuted for rightousness' sake," shall inherit the

earth at last and shall enter the kingdom." All this, as every student knows, the New Testament plainly declares.

The uniform declaration of holy writ is that believers are to be few in number, "the salt of the earth," the "light of the world," known before men by one distinctive mark—by their good works (Matt. 5:1-20). As to the great bulk of mankind, those who did not receive and those who merely professed to receive the gospel of light, they were to be found, at the time of Christ's second coming, in a state of spiritual darkness and unbelief. The churches themselves were to be in the last stages of apostasy, the "man of sin" revealed, and the anti-Christ himself was to be found exalted when the Lord should come again. "Nevertheless, shall the Son of Man, when he cometh, find faith on earth?" (See Matt. 24; Luke 18: 8, 1. Tim. 4:11. Tim. 3-4; 11. Peter 3:11. Thess. 2, and many other passages).

The Many That Must Yet Hear

NOT alone was it easy and natural, it was almost inevitable, from the general tenor of scripture, to conclude that the gospel is for only a few, "the very elect," of whom also it was spoken that even they should "barely be saved." The more intensely men of learning, without the guidance of revelation and inspiration, studied and meditated scripture, the more they became convinced that only a few could be chosen for eternal life. Students of theology were triumphant in asking: Does it not follow, then, from all the scriptures, that only a few shall be saved? while practically the whole universe of souls shall be lost or condemned?

"Not at all," answers the modern Prophet. But why not?

"Because we trust in the living God, who is the Savior of all men" (I Tim. 4:10). "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:16-17). "Who will have all men to be saved * * * who gave himself a ransom for all" (I Tim. 2:4-6).

TWO thousand years have passed since these words of grace and mercy were spoken by servants of the Most High; in all that time only a few, compared with the total population of the earth, have hearkened to the teaching of their Lord and Savior Jesus Christ; and without question, even in our own day, the great majority of mankind have not so much as heard of his doctrines.

What shall we say of the vast and uncounted hosts of men, the untold thousands of millions, who lived and died before Christ came? Are they lost? The descendants of Israel alone were to become as numerous as the sands of the sea; and the few of them who ever heard of the Master, for the most part rejected him.

The Cultured Greeks? The Noble Romans

SHALL the final estate of the millions of people in the populous empires of antiquity, and especially the Greeks, with their marvelous works and culture be one of condemnation? Grecian glory, Ruskin claims, is destined to survive long after the civilizations of Western Europe shall have crumbled to dust and been forgotten. What shall be the eternal estate of these truth seeking and artistic generations of mankind, who lived and died before the meridian of time, and hence had no opportunity to hear the truth for which so many of them longed?

PLATO would have rejoiced to see Christ's day. At the conclusion of his inquiries into the basis and nature of moral truth and religious certainty, he said in a sort of despair, "We must wait till some one comes who can tell us the truth." Shall Plato and others without number, resembling him in their desire to know what they should do to be saved, be forever denied the privilege of hearing and believing on him for whom they hoped and waited?

Later, among the heroic Romans, consider such men as the noble Brutus. "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, "This was a man." Can any one, using his own powers of reasoning, maintain that the upright and divine soul of such a man will be eternally lost, simply because, through no fault of his own, he never heard of the gospel of peace?

Other Great Peoples

A FAVORITE diversion of the writer during a missionary period in Great Britain, was to ask the congregations that would stop to hear us on the streets and elsewhere questions like this: What think you shall be the portion, in the eternities to come, of the high-minded and courageous queen of these islands—Boadacea, who roused the retreating Celts and gathered her sons and warriors about her to resist the Roman invaders who everywhere "made a solitude and called it peace"—can you believe theologians who tell you that she and her noble comrades in arms are doomed to suffer forever the torments and punishments of the condemned, simply because she and they happened to be born and to live in a country to which the full light of truth had not as yet come?

Deep in your hearts, you believe it not; for it really means that the great Eternal Father and the Son whom he sent into the world that the world through him might be saved, is not your eternal friend but your eternal enemy—a thought impossible to be true, since it is contrary to all that has been revealed of their nature and perfections.

Beautiful to look upon, beautiful to live with, she radiated goodness, purity, gladness; her mere presence was sanctification and blessedness. Surely she has earned the sweet repose of the ransomed spirit.

As we gazed at her in her casket and noted how strong and peaceful she looked, the words of Holmes seemed especially appropriate for her:

"Death reaches not a spirit such as thine—
It can but steal the robe that hid thy wings;
Though thy warm breathing presence we resign,
Still in our heart its loving semblance clings."

For Alice

By Kate Thomas

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I may not see the green upon her grave
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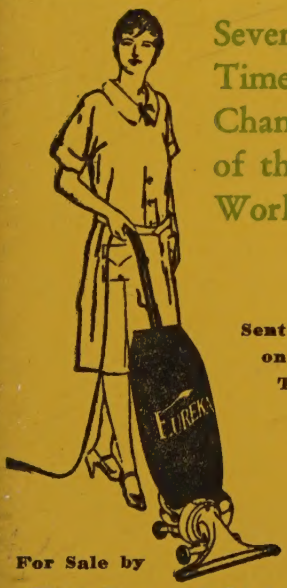

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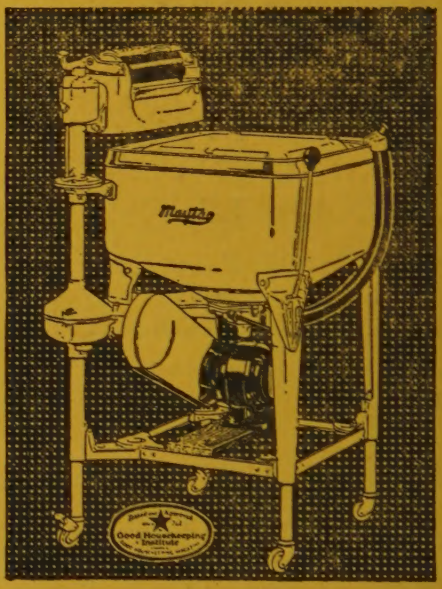

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